T-KIT 11

Mosaic

The training kit for Euro-Mediterranean youth work

Council of Europe
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Partnership between the European Commission and the Council of Europe in the field of Youth

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List of abbreviations

AHDR	Arab Human Development Report	186
ALECSO	Arab League Educational, Cultural and Scientific Organization	40
AU	African Union	40
CAT	Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment	130
CEDAW	Convention on the Elimination of All Forms of Discrimination against Women	130
CPT	European Convention for the Prevention of Torture and Inhuman or Degrading Treatment or Punishment	132
CRC	Convention on the Rights of the Child	130
EC	European Commission	49
ECHR	European Convention on Human Rights and Fundamental Freedoms	131
EMP	Euro-Mediterranean Partnership	13
EMYU	Euro-Med Youth Units	49
ESC	European Social Charter	132
ESD	Education for Sustainable Development	271
GMP	Global Mediterranean Policy	42
HRE	human rights education	122
ICCPR	International Covenant on Civil and Political Rights	129
ICERD	International Convention on the Elimination of All Forms of Racial Discrimination	130
ICESCR	International Covenant on Economic, Social and Cultural Rights	130

ICRMW	International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families	130
ISESCO	Islamic Educational, Scientific and Cultural Organisation	40
IUCN	International Union for the Conservation of Nature	262
MAP	Mediterranean Action Plan	270
MCSD	Mediterranean Commission for Sustainable Development	270
MSDD	Mediterranean Strategy for Sustainable Development	270
NA	National agency	50
NC	National co-ordinators	50
NGO	Non-governmental organisation	47
OAU	Organisation of African Unity	40
OIC	Organisation of the Islamic Conference	40
RMP	Renovated Mediterranean Policy	42
SALTO-YOUTH	Support, Advanced Learning and Training Opportunities within the European YOUTH programme	27
SMAP	Short- and Medium-term Priority Environmental Action Programme	269
TEMPER	Training, Education, Management and Prehistory in the Mediterranean	72
UDHR	Universal Declaration of Human Rights	127
UIDHR	Universal Islamic Declaration of Human Rights	133
UNICEF	United Nations Children's Fund	104
YFJ	European Youth Forum	51

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The production of this T-Kit was a collective process that benefited from the contributions of many individuals. Although it is impossible to acknowledge every contribution and idea, we would like to thank in particular the participants and trainers from the TATEM course, Daniel-Ruiz De Garibay (trainee at the European Youth Centre, Budapest), Dietrich Rometsch and Silvia Mora (European Commission), for their support and consideration, and also Michael Hughes for helping it all make sense in English.

Preface

For a long time this publication carried the working title of "Mission Impossible". More than just a cinematographic reference, the title reflected quite literally the feeling of many involved in non-formal education activities in the Euro-Mediterranean framework: that it would be impossible to produce and finalise such a T-kit. This feeling was justified by the objective fact that none of the many deadlines set for its production was ever respected and that practically none of the authors originally commissioned to write the T-kit wrote anything.

We could add a few other signs, such as the fact that the T-kit originated within a Euro-Med Youth Partnership and ended within the (single) Youth Partnership, that the structure of the Euro-Med Youth Programme was radically changed when we were at the editing stage, and that the European Union grew from 15 to 27 member states during the production and editing of this T-kit.

The feared or alleged impossibility of the mission was, however, less based on these facts than on the nature, complexity and potential controversy of the task. To research, write and propose educational methodologies that reflect the realities and issues affecting young people in the 47 member states of the Council of Europe and the 10 Meda countries of the Euro-Mediterranean Partnership has simply proved to be much more difficult and complex than ever anticipated. In many ways, this reflects perfectly the status of the co-operation between European and Mediterranean countries: multi-faceted, conditioned by many political, social, cultural and economic factors, influenced by history and memory and, very often, extremely volatile. While we all agree that the richness of diversity is what makes Euro-Mediterranean youth work such an exciting adventure, describing, writing about or writing for this diversity is a completely different challenge.

As writers and editors, the authors of the T-kit could not, for example, escape the traps of ethnocentrism and almost automatic forms of stereotyping and generalisation. How can one avoid generalisation when attempting to summarise such a complex political, social and cultural reality in 15 or 20 pages? Conversely, how can one avoid singling out a particular reality that may be applicable or understood only by a handful of people? Does it matter if an experience occurred in a given town with people from one nationality instead of another? What can and cannot be learnt from those experiences?

We originally planned a final chapter to contain the closing statements and question marks for this T-kit, and for this we dreamed up the title "Mutual perceptions, dreamed realities and confiscated dreams" – 'mutual perceptions' because everyday reality in Euro-Mediterranean societies is shaped as much by the mutual perceptions people have of themselves and others as it is by reality itself. Perceptions, as we know, are often the result of years of socialising, learning stereotypes and generalisations, and (it comes as no surprise) may contain prejudicial views about other nations, peoples or communities. Producing this T-kit has the obvious risk of helping to crystallise and therefore legitimise many of these perceptions. It is a risk we have to take, in the same way that we know that not all Euro-Mediterranean projects (whether youth-focused or not) actually achieve all their objectives. Yet that is no reason not to try.

We have tried to involve, as much as possible, writers and contributors from the various cultural, religious and national realities of Europe and the Mediterranean. We took this as a pre-condition, but it is impossible to state that we have succeeded. What should be clear to everyone is that this T-kit is not a sociological or anthropological

work, a history textbook or a political essay. It is a practical collection of starting points, references, reflections and questions that may stimulate the reader/user to embrace the Euro-Mediterranean reality in all its complexity and, we hope, recognize where we have got to, now that the T-Kit is in print: it is impossible to describe and explain any reality in a way that is acceptable and makes sense to everyone, but especially the European and Mediterranean reality of this T-Kit. This should not prevent us, however, from trying to be as objective as possible and from acknowledging the diversity of points of view.

In the Euro-Mediterranean context, mutual perceptions co-exist and are deeply influenced by dreamed realities: the "European dream" for many young people in the Maghreb or the Middle East is full of aspects quite as imaginary as the orientalist views of perceived oriental cultures and societies. We know only too well how constructed realities and representations are stronger than any reality-check: the strength of prejudice resides in its ability to blind us.

Dreamed realities were also an obstacle in a different way: must we stick to the stated philosophy and purpose of co-operation, or should we reflect the reality? In other words, is it more appropriate to emphasise the "Euro-Mediterranean" space of co-existence, mutual co-operation and bound destinies or, instead, address everything that today denies it? Is it acceptable to speak about the possibilities offered by Euro-Mediterranean youth programmes without mentioning the fact that many young people from "Mediterranean" countries will never be able to get a visa for most European countries? What does a commitment to human rights mean? The youth worker engaged in Euro-Mediterranean activities will always need a wise mix of reality and dream, without which their work is either too idealistic or simply unbearable. But it is important, in any case, to be aware of how much reality there is in a dream and what in reality is the projection of dreams, hopes and expectations.

The reality of many young people in Europe and around the Mediterranean is a reality of precariousness, increasingly longer periods of transition to autonomy alongside insecurity about their future, which obviously translates and reflects the insecurities of their societies. As youth workers, it is our professional duty and ethical obligation to take young people's perspectives and concerns into account. This is what participatory approaches are about and also what makes Euro-Mediterranean youth projects a unique experience for many young people: participation, dialogue, creativity and discovery about oneself and others.

None of this happens miraculously or automatically. It requires, from youth workers and project organisers, the awareness, motivation and competence to put young people first and, consequently, adopt a participant-centred approach. Part of the 'mission possible' of this T-kit is to provide those involved in youth work and training projects with tools to enable the young people they work with to be fully part of their projects. Like a mosaic, this is more than a collection of practical activities, background information and sometimes uncomfortable questions. It is our expectation that it will all make sense once it is put together, practised and experienced. It will then be a real kit for training and, most of all, for learning.

In this expectation, we hope not only to help some of the dreams of young people to come closer to reality but also to make sure that their dreams are not confiscated by the institutional, political or practical priorities of Euro-Mediterranean co-operation. This is a must we owe to ourselves and to all the young people who, to paraphrase Mahmoud Darwich, suffer from the incurable disease called hope.

Rui Gomes

1. Introduction

The Mediterranean is both homogeneous and diversified, like its languages and cultures, its music, its colours, its fragrances and its forms. It could be compared to one of its major art forms, the mosaic, which is made up of assorted small coloured fragments assembled to create images of astonishing richness, diversity and harmony.[1]

About *Mosaic*

Mosaic, the T-kit for Euro-Mediterranean youth work, was originally planned as one of the key actions of the Partnership on Euro-Mediterranean Youth Co-operation in the field of Training, signed between the European Commission and the North-South Centre of the Council of Europe in 2003. That partnership aimed to provide further good-quality training and learning opportunities for youth workers and youth leaders active in Euro-Mediterranean co-operation, based on intercultural learning, the citizenship and participation of young people, and human rights education. The aims of this partnership were later integrated into the (single) Youth Partnership between the European Commission and the Directorate of Youth and Sport of the Council of Europe (with which the North-South Centre is associated).

In line with the T-Kit series developed within the Youth Partnership, *Mosaic* is intended to provide theoretical and practical tools for youth workers and trainers to work with and use when training people. More specifically, *Mosaic* aims to be an intellectually stimulating tool that supplies youth workers, trainers and project leaders interested in Euro-Mediterranean youth co-operation with starting points, essential information and methodological proposals enabling them to understand, address and question common issues present in the reality of Euro-Mediterranean youth projects.

What makes *Mosaic* special as a T-kit is the fact that it does not focus on one topic (such as intercultural learning or project management). It complements all the other T-kits by reflecting and exploring the specificities of the Euro-Mediterranean region and the specific objectives and issues of the Euro-Med Youth Programme. *Mosaic* is also complementary to other tools developed within the Euro-Med Youth Programme, such as the T-bag and other materials produced by the Salto Euro-Med Resource Centre.

Mosaic has thus been produced within a political and institutional framework that goes beyond the scope of the Euro-Mediterranean Partnership launched by the Barcelona Declaration. In particular, this means that it covers the 47 member states of the Council of Europe, as well as Belarus and the Holy See (signatories of the European Cultural Convention); this is practically all of Europe. Furthermore, while the primary target group of this T-kit are the users and practitioners of the Euro-Med Youth Programme, it has been developed to be of interest also to users of other "European" and "Mediterranean" co-operation programmes, bilateral or multilateral.

One of the overarching concerns of Euro-Mediterranean youth co-operation is not to create new, artificial borders, but instead to recognise the many liquid borders and interconnections between, for example, European, Asian, African, Arab, Muslim, Jewish, Christian, Western and Eastern realities. In the Youth Partnership we try to practise this as far as it makes sense and is institutionally and financially possible. Similarly, *Mosaic* should be of interest to anyone interested in intercultural learning/dialogue activities. More than any other T-kit, *Mosaic* is of direct interest and use to youth workers and project leaders, not just trainers.

An intercultural production process

The production of this T-kit was special, not only because of the institutional framework in which it took place, but also because we as editors were venturing into a field – referencing and describing issues from a Euro-Mediterranean perspective – that had simply never been mapped before. One of the major challenges, therefore, was to collect and process information about the common issues that form the backbone of this T-kit from both a "pan-European" perspective and a "Mediterranean" perspective. Quite simply, we realised that much of that information did not exist or was very widely scattered (and often hidden) in the available literature, or was accessible only with difficulty.

Moreover, the themes dealt with by the T-kit required a multidisciplinary team of writers and contributors, who were able to explore issues as diverse as gender equality and history. It was also our concern to ensure that the T-kit was written by youth workers or trainers who were not only familiar with the subjects but were also experienced in youth work and, if possible, with Euro-Mediterranean youth work. Finally, we were aware of the prerequisite need to reflect as much as possible the different social and cultural perspectives across Europe and the Mediterranean to prevent (otherwise inevitable) expressions of ethnocentrism and prejudice.

The editorial team of *Mosaic* was composed of experts from the Salto Euro-Med Resource Centre, the Directorate of Youth and Sport and the North-South Centre of the Council of Europe, as well as independent experts in Euro-Mediterranean and intercultural youth work. The editorial team defined the scope, contents and educational approach of the T-kit. On the basis of the work of the editorial team, a call for contributors/authors was launched among the Trainers' Pool of the Directorate of Youth and Sport of the Council of Europe, and among trainers and experts working with the Salto Euro-Med Resource Centre or the Euro-Med Youth Programme.

As a result of this call, writers were assigned to specific issues and contents: Alper Akyüz (History and Memory); Asuman Göksel (The Political and Institutional Context); Burcu Arık and Tala Bassam Momani (Environment); Cécile Barbeito Thonon (Peace and Conflict); Ellie Keen (Human Rights and Human Rights Education); Anne Sophie Winkelmann, Heidi Ness and Katrin Alban (Participation and Active Citizenship); Henrietta Szovatti (Gender Equality); Jana El-Horr (Cultural Diversity and Equal Opportunities for Minorities); Miguel Ángel García López (Religion and Tolerance) and Suzanne Shomali (Intercultural Learning).

The texts proposed by these authors were subsequently submitted for comments and suggestions to a group of experts from diverse national, linguistic, professional, cultural and religious backgrounds. The feedback and comments provided in this systematic manner by Alexandra Raykova, Annette Schneider, Chris Mammides, Farah Cherif D'Ouezzan, Gisèle Evrard, Iris Bawidamann, Michael Privot, Nadine Lyamouri-Bajja, Teresa Cunha and Yael Ohana Forbrig have undoubtedly helped to enrich the texts by broadening their perspective and scope. This, however, did not always translate into simpler work – very much the contrary! In fact, many of the delays in producing *Mosaic* resulted from this process and everything it entailed. We are confident, nevertheless, that it has played a major role in ensuring the quality of the final product. In addition to these comments, other people had the opportunity to provide feedback

and comments on the texts on line. This ensured, as far as possible, a participatory process, which was also open to the realities of those involved in Euro-Mediterranean youth projects.

All the texts were subsequently edited by the general editor, Asuman Göksel, who had the uncomfortable task of harmonising styles (in as far as humanly possible), enriching the texts, checking references and securing overall consistency.

The thirty activities (or "methods"), which form perhaps the most colourful pieces of *Mosaic*, went through a similar process of feedback. The original ideas were edited and often significantly developed by Ellie Keen and Patricia Brander. The overall process was co-ordinated by Rui Gomes, who also served as final editor for all texts.

A mosaic of themes and activities

Euro-Mediterranean youth projects aim first of all to promote intercultural dialogue and intercultural learning with and by young people, but they are often based on a particular theme that reflects the realities or concerns of the young people involved. In this respect, intercultural dialogue is not just the purpose of the projects but also the way intercultural learning occurs. In our case, interculturality occurs in the Euro-Mediterranean context, which features not only some sort of youth work but also the understanding of different world views, central to intercultural dialogue. Thus, it is only meaningful if and when it bases itself on, and addresses, the daily realities of the people and Euro-Mediterranean societies it seeks to connect.

➔ The thematic chapters

The Euro-Med Youth Programme was and is based on thematic areas that reflect the specific fields of co-operation being developed through youth projects. At the time when *Mosaic* was being developed, these themes were Gender Equality, Environment, Minorities, Peace and Conflict, Participation and Citizenship, Human Rights, and Religion and Tolerance. Despite some changes, the current phase of the programme reflects very similar thematic priorities.

Each of these themes is explored in *Mosaic* in a dedicated chapter that informs readers about:

- definitions of the issues and main concepts embraced;
- the expression and relevance of the theme in European and Mediterranean societies, and insights into particular issues or challenges;
- how the theme relates to young people;
- how the theme is (or can be) addressed in Euro-Mediterranean youth projects.

Youth participation and active citizenship

All European youth programmes, including the Euro-Med Youth Programme, are based on the active and voluntary participation of young people and should seek to increase

the opportunities for practising active forms of citizenship. Chapter 4 explores these concepts as well as the contrasting realities of young people in European and Mediterranean societies.

Human rights and human rights education

Together with participation and active citizenship, human rights are part of the framework of values of European youth policies. Universal human rights also inform the way in which intercultural dialogue should be developed. At the same time, human rights are often at the core of discord between partner countries in Euro-Mediterranean co-operation. Chapter 5 provides basic information about human rights and the role of human rights education, while addressing dilemmas for youth workers and activists.

Gender equality

Chapter 6 looks at gender equality, which remains a key objective for many national policies and international organisations; gender mainstreaming implies the need for this to be dealt with and addressed in youth projects. Furthermore, in the context of Euro-Mediterranean co-operation, this area is often subject to controversy and mutual recriminations.

Cultural diversity and equal opportunities for minorities

Cultural diversity is a reality in all societies covered by Euro-Mediterranean co-operation. Minorities, whether religious, ethnic, cultural or social, are the most visible expression of diversity, in that they connect Europe and the Mediterranean. These are the subject of Chapter 7. Awareness of minorities at home, and of the obstacles they may face in gaining equal opportunities, is an important pre-condition for engagement in intercultural dialogue and co-operation, because it implies recognising their visible or invisible otherness.

Religion and tolerance

As the Mediterranean region is the birthplace of major monotheistic world religions, and religion is one of the most unifying and divisive factors across societies, we could not avoid addressing it. Chapter 8 gives basic information about major religions, complemented by practical tips and reflections on how to make youth projects inclusive of religious diversity.

Peace and conflict

These are the twin themes of Chapter 9. Not only is peace the ultimate aim of international co-operation, including youth exchanges, but prevailing conflicts put at risk the purpose and essence of Euro-Mediterranean youth projects. Providing youth workers with tools for understanding and working with conflict had to be a must in this T-kit.

Environment

The Mediterranean is the leading example of a sea surrounded by many lands, its coasts a mosaic of peoples and civilisations whose use of the sea has led to serious environmental problems, putting its sustainability and historical heritage at risk. Chapter 10 examines environmental problems, which are typical of the kind of issues that need to be addressed together if solutions are to be effective.

To these seven themes, we added three that the editorial team considered cross-segmental or fundamental to the publication.

Institutional and political context

Chapter 1 clarifies the institutional frameworks within which the T-kit as been produced, notably the youth programmes of the Council of Europe and the European Commission, the Youth Partnership and the Euro-Med Youth Programme.

History and memory

Chapter 2 explores some landmarks in the history of European and Mediterranean relations, together with a reflection on the role of history teaching and learning, and the place of memory in forming collective perceptions of the past and perspectives for the future.

Intercultural learning

Chapter 3 reviews some of the basic concepts and challenges in using intercultural dialogue in the practice of youth projects. Intercultural learning is addressed because it is the underlying approach and purpose of many Euro-Med youth projects.

These ten themes have not only provided the background in which Euro-Mediterranean youth work takes place, but they have also often conditioned the work to be done with and by young people. With this in mind, the information in these ten chapters is meant to be a starting point for users, supplying them with basic reference points that will allow them to run activities more comfortably. In particular, these reference points will support them in helping the participants learn through the activities, by clarifying some concepts, proposing definitions, or providing different perspectives and points of view on an issue.

Despite their internal limits, the thematic chapters may surprise readers by constructing and deconstructing the meanings and perceptions attributed to various colourful pieces of the Euro-Mediterranean mosaic. The most striking experience we had to go through in this process was to deal with the fluid definitions of "Euro-Mediterranean" in different thematic chapters: most of the time, the political and institutional boundaries did not match the natural, geographical or cultural ones in our *Mosaic*!

Compiling the information for the thematic chapters was not an easy task, especially its synthesis and the need to ensure it was inclusive of "European" and "Mediterranean" realities. We are, therefore, aware that many users may miss what for them might be crucial contents and perspectives, while others may actually disagree with our choices.

We are fully aware of the limits of our texts, in the same way that we are confident that they will provide useful references and starting points for many youth workers and trainers.

Accordingly, we would like to encourage all users to look for information in other sources and we apologise for not always being able to present all points of view. This is not only a matter of space; it is sometimes also a matter of knowledge. We count, therefore, on the benevolence of users and on their active involvement to make sure that the limits of our editorial work do not limit the potential of their activities. It is fair to say in this respect that everyone can bring more pieces to complete and enrich this mosaic.

➔ Activities

The popularity of the T-kits owes a lot to their unique combination of theoretical concepts with practical approaches and tips on how to integrate or deal with them in youth worker training activities. *Mosaic* takes this approach one step further by explicitly providing a series of activities that can fit several themes and, especially, can be used directly on Euro-Mediterranean youth projects, not just (or even particularly) in training projects.

Recent years have seen an increase in the provision of educational methods and activities for non-formal education youth activities, all claiming to serve crucial educational approaches, from experiential learning to intercultural education. Many have expressed concerns about the risks of emphasising "doing" and "activism" over "reflection" and "learning".

It is not our purpose to engage further in these debates with this T-kit, but we acknowledge that the risk is real: action without reflection and, even more, reflection not grounded in experience greatly reduce the potential for intercultural learning in international youth projects.

As in *Compass*, the Council of Europe's manual on human rights education with young people, whose structure has many similarities with *Mosaic*, youth workers or other users of the manual – the facilitators – can start using it anywhere and may, therefore, not read the thematic information before running a given activity.

But we do hope and expect that the presence of that information will be a reminder and encouragement that learning from experience is most effective when there is a reflective process through which learners are able to realise what they have learned and what to do with what they have learned. Information is vital to overcome stereotyping and prejudice!

Practically all the activities that have been submitted by the authors are the result of previous practice and, therefore, have been tested in Euro-Mediterranean projects. The editors of the activities, Ellie Keen and Patricia Brander, took particular care to make sure that their descriptions are understandable to users in different places with different groups of young people. The extent to which the activities will be usable always depends on the motivation and competence of the facilitators as well as on their ability to adapt them.

Table 0.1: What is in an activity?

Title	**Title of the activity**
Taster	A sentence or quotation that gives an insight into the issues raised or the method proposed by the activity.
Level of complexity	Perceived level of complexity or type of activity, ranging from 1 (easy and simple) to 4 (difficult or complex). Level 4 activities usually require more time and also experienced facilitators. Level 1 and 2 activities are usually easier to run and more appropriate at the beginning of seminars or youth exchanges.
Theme	Each activity is linked to at least three themes (from those covered in chapters 1 to 10), the most closely connected being named first.
Issues addressed	Indications of what topics the activity is about, e.g. • *Discrimination in the workplace* • *Generation gap* • *Territorial conflicts*
Group size	Suggested ideal size of the group(s) or minimum/maximum numbers.
Time	Duration of the activity, including preparation, running, debriefing and evaluation.
Objectives	List of the learning and social objectives that a standard session of the activity might pursue or help reach. It may also include objectives related to the process (e.g. developing communication skills).
Preparation	Indication of everything that the facilitator needs to consider and prepare *before* starting the activity.
Materials	List of things, materials, resources or facilities that the facilitator will need for full implementation of the activity.
Instructions	What the facilitator needs to know and communicate to the participants in order to run the activity.
Debriefing and evaluation	Review of how the activity was experienced and perceived, what participants could learn from it and the connection with the realities of the participants (and Euro-Mediterranean co-operation).
Tips for the facilitator	Guidance, things to be aware of, where to get extra information.
Variations	Ideas for how to adapt the activity or use it in a different situation.
Ideas for action	Suggestions for the next steps, so the participants can give practical meaning (and consequences) to their learning. It is the participants who should decide if, what and how they want to engage in a follow-up activity. The facilitator's role is to guide and support them in that.
Suggestions for follow-up	This section suggests other activities (in *Mosaic, Compass*, the Education Pack *All different – All equal* or other *T-kits*). Virtually all these educational resources are available on line at www.coe.int/compass or www.youth-partnership.net.
Further information	Background information relevant to the activity. References to articles or other books; references to further reading.
Handouts	List of handouts to prepare and give to participants in the course of the activity (if relevant). In *Mosaic*, handouts are always appended to the activity itself.

The educational approaches in *Mosaic*

The editorial group of this T-kit provided the editors with a series of guidelines to be respected during the production process. Those included the need to:

- demystify the difficulties of youth work projects in the Euro-Mediterranean context, while acknowledging the possibility of conflicts;
- dispel fears and concerns about Euro-Mediterranean youth work;
- make sure that, if and when there are issues specific to Euro-Mediterranean youth work, the T-kit prepares users to deal with them (general tips should be given: what to do when things go wrong, facilitation, dealing with conflicts, sensitive issues);
- provide starting points for youth work on Euro-Med co-operation, since it is not possible to anticipate everything.

This very simple list of concerns and advice summarises some of the dilemmas we dealt with in the development of *Mosaic*: is there a specific educational approach to Euro-Mediterranean non-formal education activities? If so, what is it and how can it be described?

At the end of the process, and resulting also from experience with many other Euro-Mediterranean activities inside and outside the partnership, we have come to the conclusion that the educational approaches that we recommend and use in this T-kit are fundamentally the same as those prescribed in other T-kits and similar educational resources. Material conditions and possibilities may change, as well as the level of experience and familiarity of participants and facilitators with some of the concepts. In addition, surely, the experience people bring to the learning processes are potentially more varied than they can be in regional or national youth activities. However, in our opinion, this calls mostly for effort and skill in adapting activities to the project and target group and in complementing the thematic information provided here with more specific information related to the participants, the venue of the project or its particular aims and objectives.

The educational approaches underlying *Mosaic* are well outlined in the T-kit *Training essentials* and in the first chapter of *Compass*, and we would like *Mosaic* users to consult those two manuals. In brief, these approaches include experiential learning, intercultural learning, being participant-centred and action-orientated, incorporating non-formal learning.

➔ Experiential learning

Experiential learning is learning from practical experiences by reflecting on them, drawing conclusions and parallels to other realities and applying the learning to new activities. Of particular relevance for this purpose is the evaluation and debriefing stage of the activities.

In the debriefing, links with reality can be made and participants can be invited to compare the issues discussed or the experience gained from the activity with other realities, and think how they can apply their learning to those. Experiential learning does not have to be based on the *Mosaic* activities: facilitators may and should apply the same principles to other activities in their Euro-Mediterranean youth projects or even to the project as whole.

➔ Intercultural learning

Chapter 3 gives ample information about this concept and some of its practical implications. If you are applying it through and in *Mosaic*, we would draw attention to the need to:

- be aware that ethnocentric and stereotypical views always influence the way an activity is run;
- be careful about drawing parallels between participants' attitudes or reactions during an activity and their alleged cultural affiliations (it is more up to the participants themselves to do this);
- give everyone opportunities to express themselves and to participate – communication is essential for dialogue and for learning;
- take into account participants' specific communication challenges or needs, particularly being aware of the power of language;
- reflect the diversity of the project's leadership or educational team – in *Mosaic* activities this could mean, for example, working with two or more facilitators;
- acknowledge participants' multiple cultural affiliations while also acknowledging the diversity of identities in the group in a balanced way;
- be aware that participants may have very different starting points and moral perspectives on many issues – the purpose of *Mosaic* activities is not to challenge or confront people (as in "forcing" them to change) but rather to provide starting points for discussion and dialogue that should always be respectful of different points of view, because the point is precisely to allow those points of view to be first of all expressed, heard and discussed.

We are aware that the thematic chapters and the activities contain and express, directly and indirectly, inevitable cultural biases, because they have been written by men and women who have their own specific identities and who relate to different cultural codes. We believe, nevertheless, that their potential as means for learning and working together remains intact and that the facilitators should easily be able to spot and correct some of these biases. (Tip: this can always be a way to conclude a training session based on a *Mosaic* activity: "What are the biases that the activity carries or transmits and how can they be corrected?")

➔ Participant-centred

Being participant-centred means that the starting and ending points of the activities are the participants/learners: what they can learn (and ultimately what they can use their learning for) should be the facilitators' key concern. There are many examples of this focus in *Mosaic*, such as starting by collecting examples from participants' reality, applying learning to their realities or inviting them to identify what they can learn from the activity.

The attitudes of the facilitators also need to be participant-centred, for example, by adapting the activities to the learners'/participants' realities and in taking seriously their concerns or objections. *Mosaic* is by no means an end in itself: it is merely a tool or medium for learning. Its content can be changed, adapted or simply dropped if not useful.

Finally, participant-centredness includes the notion that everyone in a group can contribute to the discussion and to the learning process; the task and challenge for the facilitator is to make sure that this can effectively be so.

➔ Action-orientated

Young people do not attend Euro-Mediterranean activities simply as a way of spending their free time. These activities and projects are in fact ways to act on their realities, by becoming more acquainted with their social and political environments, developing their intercultural competences and deepening their awareness of particular issues. Learning about the complexity of an issue can be very interesting but it is not necessarily an empowering process.

Therefore, as well as making connections between issues and young people's realities, facilitators should also consider the possibility or necessity of inviting young people to think what they can actually do to address a particular situation or to help solve a problem. If short of ideas, facilitators can always call on examples of other people or organisations. This invitation for action should always respect participants' freedom (to do or not do), backed by an awareness of the political or legal obstacles that social action may face in some countries.

Action-orientation can, in very simple ways, be used by facilitators to ensure young people's involvement in the future development of their project.

➔ Non-formal education principles

Other common practices and principles central to non-formal education obviously apply to *Mosaic*. These include:

- use of group work and forms of collaborative learning that also emphasise development of social skills, such as those related to communication, dialogue and conflict-transformation;
- voluntary participation and open-endedness, in the sense that joining in the activities should not be seen as compulsory, and acknowledging the fact that different participants may learn different things from the same activity. It is the facilitator's role to support the participants in realising what they can learn and what they can do with their learning;
- planned and structured learning opportunities: even though many activities in *Mosaic* may be seen as games or exercises, they have all been developed as structured learning activities, which should not be limited to one stage only. We stress, in particular, the role of the debriefing and evaluation sessions.

Using and adapting activities from *Mosaic*

No activity or exercise from *Mosaic* can be used without some kind of adaptation to the group and the situation. The activities are often described in a way that is as neutral and sometimes as general as possible, so that their meaning and process can be understood.

This makes them suitable for virtually any group of young people in a Euro-Mediterranean project, but it also means that it is the facilitator's role to adapt them to reflect the specific issues being discussed or, for example, to address a conflict that has emerged in the group.

Always adapt in the light of the educational approaches outlined above, in particular centring on the participants and focusing on intercultural learning. Here are some simple ways of adapting an activity:

- Change the focus of the theme if it makes it more easily understood by the participants, or more relevant to them.
- Change the balance between individual work, group work and plenary sessions (be sure to respect the functions of each of these), bearing in mind that participants less experienced in international youth activities often find it easier to contribute to small group discussion.
- Adapt the description of a given situation or starting point (like roles in a role play).
- Adapt the setting and materials to the participants' learning needs or physical needs.
- Consider translating instructions or handouts; avoid relying only on verbal translation of important instructions.
- Make "national" or regional groups if you want to deepen a particular perspective or take into account specific realities.
- Break the ice by setting up a brainstorm or a "silent floor discussion". You can also make use of quick energisers or physical activities to get participants' attention or re-dynamise the group. Some basic activities on group dynamics can be found in the first chapter of *Compass* (www.coe.int/compass). The Salto resource centres also have a database of energisers and other dynamic methods for group work (www.salto-youth.net/toolbox).

As a general guideline, you should see the debriefing and evaluation as a key stage in any learning process, and therefore it should not be skipped. On the other hand, the debriefing and evaluation only make sense if there is enough "material" or previous discussion to build on.

Facilitators should also bear in mind that the time estimated in the description of the activities is for monolingual groups. If you are working in more than one language or with simultaneous interpretation, you should increase the time estimated.

A word about terminology

➔ Facilitators, trainers, youth workers, instructors …

We use the generic term "facilitator" to signify anyone who is conducting, leading or facilitating an activity from *Mosaic*. The function or profession of the facilitator can vary greatly: they may be a leader or a participant, a paid or voluntary youth worker, a trainer or a learner, an organiser or a resource person.

All words and terms carry with them the potential for different interpretations and misunderstandings. The contributors and editors took great care in trying to use language and expressions that are as neutral as possible. Readers and users can evaluate whether they have succeeded or not; but, in any case, a certain level of tolerance of ambiguity is requested. Whenever you find a term to be ambiguous or inappropriate, please feel free to improve it when you use *Mosaic* and always bear in mind that is has not been the intention of the authors to hurt or disrespect anyone through the language used in the T-kit.

Some terms in *Mosaic* require nevertheless an explanation of their usage and what is meant:

- "European" refers to realities or situations pertaining to any country in Europe: that is, member states of the Council of Europe and beyond. In any case, it is much wider than the member states of the European Union.
- "Euro-Med" or "Euromed" refers to realities and activities taking place in the framework of the Euro-Mediterranean Partnership between the member states of the European Union and the other parties to the Barcelona Process.
- "Euro-Mediterranean" (activity, youth work) refers to realities involving or covering all the countries of Europe, or some of them, and all or some of the countries bordering the Mediterranean. It is wider than the Barcelona Process or the Euro-Med Youth programme.
- "Meda" refers to the realities of (all or some of) the countries signatory to the Barcelona Process that are not member states of the European Union (namely Algeria, Egypt, Jordan, Israel, Lebanon, Morocco, Palestinian Authority, Syria, Tunisia and Turkey), as in "the Meda countries".

Notes

1. Baccouche, Fathia (1999) "The Mediterranean region united in its diversity" in *Intercultural dialogue: basis for Euro-Mediterranean partnership*. Lisbon: North-South Centre, pp. 23-28.

Themes

1 The political and institutional context

COE AND EU ARE PARTNERS IN HRE IN EURO-MED BUT WHAT ABOUT OSCE AND ALECSO, THEN?
I DON'T UNDERSTAND!? WHICH LANGUAGE DO YOU SPEAK?!
WHAT IS THE WHITE HOUSE DOING IN THIS PICTURE?

Figure 1.

> The main objective of youth work is to provide opportunities for young people to shape their own futures.
>
> Peter Lauritzen

1.1 Introduction

Have you ever taken part in a Euro-Med youth exchange? Or maybe you have been a participant in a seminar at the Council of Europe's European Youth Centre in Budapest? Or the names of cities such as Brussels, Strasbourg or Alexandria ring a bell? Have you ever applied for a visa and waited for hours in the queue? On the television you hear that the League of Arab States had a meeting, or your country has become a member of the EU. If you are involved in international youth work, probably many of these things have happened to you. But what do they actually mean?

This chapter focuses on the institutional framework for youth work in the Euro-Mediterranean socio-political context. It is an attempt to approach the contested definitions and concepts of 'Europe' and the 'Mediterranean', and deconstruct the politically constructed concept of the 'Euro-Mediterranean' as a bilateral and/or a multilateral political relationship. Referring to the (political) nature of the relationship,

this chapter also looks at the institutional effects of Euro-Mediterranean co-operation on, and its capacity to enhance, Euro-Mediterranean youth work. To discuss Euro-Mediterranean youth work with and within the institutional framework is only one way of dealing with the problems and welfare of young people. Euro-Mediterranean youth work goes beyond the institutional and political framework established by the EU and its Mediterranean partner countries, and beyond the framework of co-operation between the EU and the Council of Europe. The Euro-Mediterranean political, social and cultural realities may be diverse, but the ultimate aim of youth work remains the same: to ensure the welfare and participation of young people.

1.2 'Common' problems of young people: a global picture

The World Youth Report 2005 of the United Nations[1] clearly states the common problems of the young[2] people in the world. The findings are very striking: there are over 200 million young people living in poverty, 130 million illiterate, 88 million unemployed and 10 million young people living with HIV/AIDS.

- The report proves that the problems faced by young people in the modern world are not specific to any single part of the world but very common, though the extent and the effects may be experienced differently in different places.
- In the world, over 200 million young people, or 18% of all young people, live on less than one dollar a day, and 515 million on less than two dollars a day, which gives an idea of the extent of youth poverty.
- Although young people receive more education compared to the past, still 113 million children are not in school; 130 million young people are illiterate; and young people still struggle for opportunities in basic and higher education.
- Young people experience increased pressure to compete in a globalising labour market, regardless of their level of education. Unemployment among young people in the world has increased to record levels, to a total of 88 million, being highest in western Asia, North Africa and sub-Saharan Africa.
- In terms of health, early pregnancy has declined in many countries; HIV/AIDS is the leading cause of mortality of young people, followed by violence and injury.
- About 10 million young people live with HIV/AIDS, mostly in Africa and Asia.
- There has been an unprecedented emergence of the use of synthetic drugs worldwide, and increased use has not been prevented by partial restrictions on the marketing of alcohol and tobacco.
- There is still a need to increase young people's involvement in decision-making processes in relation to the environment.
- Delinquency of young people continues to be perceived as a threat to society.
- In terms of leisure, young people are increasingly seeking and finding new ways to spend their free time, both out of necessity and out of interest.
- Equal access for girls and young women to higher education and labour markets continues to be a concern in some countries and negative stereotypes of women persist in the media.
- New efforts to include young people in decision making are affected by the changing patterns and structures in youth movements.
- Globalisation has had an impact on global youth employment opportunities and on migration patterns, leading to deep changes in youth culture and consumerism and to manifestations of global youth citizenship and activism.

- Information and communication technologies have presented both opportunities and challenges for young people.
- Despite the international legal frameworks to protect minors and prevent their engagement in conflict, many young people are involved in armed conflicts.
- Despite its changing structure, the family remains the main social institution where generations meet and interact. The proportion of young people in the world's total population is gradually shrinking, and youth development will increasingly be viewed for the potential benefits it can bring in terms of intergenerational relations.

1.3 Solving the problems: can youth work help?

So, young people in the world have a lot of issues, as well as problems, to deal with. This is aggravated by the transformation of the role of (welfare) states. More specifically, "the difficulty within state systems to adequately ensure global access to education and the labour market" requires youth work to increasingly overlap with the areas of social services and deal with issues such as unemployment, educational failure, marginalisation and social exclusion.[3] As Lauritzen puts it, youth work includes aspects such as education, employment, assistance and guidance, housing, mobility, criminal justice and health, as well as the more traditional areas of participation, youth politics, cultural activities, scouting, leisure and sports. Youth work belongs to the domain of 'out-of-school' education, commonly referred to as either non-formal or informal learning.[4]

Lauritzen defines the main objective of youth work as "to provide opportunities for young people to shape their own futures" through "the integration and inclusion of young people in society", as well as to enhance "the personal and social emancipation of young people from dependency and exploitation".[5] These aims include activities with, by and for young people.

The definition and nature of youth work may differ in different contexts; but the ultimate aim is still the same: to provide young people with opportunities for a better life through organised activities, self-esteem and self-determination. On the one hand, youth work can help to tackle the problems, and contribute to the welfare, of young people; on the other hand, it can work towards the creation of a youth perspective on those issues that concern all young people.

1.4 Europe: a continent

In physical geographical terms, Europe is the second smallest continent in the world (after Australia), with an area of 10.4 million sq. km, occupying nearly one fifteenth of the world's land area.[6] It is bordered on the north by the Arctic Ocean, on the west by the Atlantic Ocean, and on the south by the Mediterranean Sea, the Black Sea, and the Caspian Sea. The continent's eastern boundary runs along the eastern Ural Mountains and the Ural River. It can be divided into seven geographical regions: Central Europe (Germany, Switzerland, Liechtenstein, Austria, Poland, the Czech Republic, Slovakia and Hungary); Eastern Europe (Estonia, Latvia, Lithuania, Belarus, Ukraine, Moldova and Russia); Scandinavia (Iceland, Norway, Sweden, Finland and Denmark); South-eastern Europe (Slovenia, Croatia, Bosnia and Herzegovina, Serbia, Montenegro, Albania, Macedonia, Romania, Bulgaria, Cyprus, Greece and Turkey); Southern Europe (Portugal, Spain, Andorra, Italy, Malta, San Marino and Vatican City);

the United Kingdom and Ireland; and Western Europe (France, Belgium, the Netherlands, Luxembourg and Monaco).

Q: Do you agree that your country is, in fact, in the region stated above? Do you think there are any other countries that should be considered as being in Europe? Are there any countries which should not be in the above list?

In demographic terms, some 800 million people live in Europe, about one seventh of the world's population. It is the second most densely populated continent (after Asia), yet it has the lowest rate of natural population growth. In some countries, birth rates are so low that net population growth is at or near zero.[7]

In cultural terms, Europe has many language divisions, with different alphabets and dialects and nationalities. There are about 60 native languages spoken in Europe, mostly falling into the three language families of Germanic, Romance and Slavic. The population is to a great extent Christian in religion, representing the three major divisions within Christianity: Roman Catholic, Protestant and Orthodox. Communities of Muslim and Jewish people also live throughout Europe; Muslims are actually the majority in some European countries. But virtually every world religion is practised in Europe, by followers that vary significantly in numbers.

In political historical terms, Greek civilisations (up to the middle of the 2nd century BCE) and the Roman Empire (up to the 5th century CE) were influential in shaping the cultural and historical panorama of the continent. The Arab and Muslim presence in southern Europe (7th-14th century), the Renaissance (15th and 16th centuries), the Protestant Reformation (16th century), colonial expansion (15th century), the Enlightenment (17th and 18th centuries), the French Revolution and the Industrial Revolution (both late 18th century), two world wars (1914-18 and 1939-45), the fall of the Berlin Wall (1989) and the disintegration of the Soviet Union (1991) can be listed among the historical milestones which shaped the political, philosophical and geographical outlook of the continent. Thus, the institutional set-up of today's Europe is embedded in the political, historical, economic and cultural interactions and struggles that have been experienced across the continent. All those interactions have been intertwined, have always been connected to "outside Europe" and have followed a historical continuum.

The most visible ideal behind the modern international institutionalisation of European nation states in a form of unification is the prevention of armed conflict, especially after the two world wars. Not only people but also national economies and polities suffered from these devastating experiences. A process of economic and political integration aiming to unite Europe has led to the development of organisations which differ in form, structure and competences, such as the Council of Europe (CoE) and the European Union (EU). For the purposes of this publication, considering their political and institutional links with Euro-Mediterranean youth work, these two institutional structures require further attention.

The continent's oldest political organisation, founded in 1949, is the Council of Europe. At the time of publication, it has 47 members,[8] the founding members of which came together with the aim of 'achieving greater unity'. The Council was set up to defend human rights, parliamentary democracy and the rule of law, to develop continent-wide agreements to standardise member countries' social and legal practices, and to promote awareness of a European identity based on shared values and cutting across different cultures. Since 1989, its role has also included acting as a political anchor and human rights watchdog for Europe's post-Communist democracies, assisting the countries of

central and eastern Europe in carrying out and consolidating political, legal and constitutional reform in parallel with economic reform, and also providing know-how in areas such as human rights, local democracy, education, culture, youth and the environment.

It is stated the Council of Europe is the guardian of democratic security (founded on human rights, democracy and the rule of law), which has been seen as an essential pre-requisite for the continent's stability and peace. In 2005, it was concluded[9] that the principal tasks of the Council in the coming years are: promoting the common fundamental values of human rights, the rule of law and democracy; strengthening the security of European citizens, in particular by combating terrorism, organised crime and trafficking in human beings; and fostering co-operation with other international and European organisations.[10]

Figure 1.1: The member states of the Council of Europe

The European Union (EU),[11] on the other hand, has evolved from an economic integration project towards a political union. In its early years of its integration, six countries co-operated, mainly in the areas of trade and the economy. Integration efforts in the 1950s aimed towards a common market for coal and steel, and these were further developed in the 1960s by building the European Economic Community (EEC) based on a common market. In the 1980s, the initiative was deepened towards an economic and monetary union, alongside an increase in the number of member states. In 1993, the EEC was renamed the European Union, reflecting the increased number of its areas of, and competences in, political and economic action. The number of EU member states increased to 25 in 2004, and 27 in 2007, in parallel with the widening competences of the EU.

In 2008, the EU covered 27 countries[12] and nearly 500 million people, and it deals with a wide range of issues which directly affect people's everyday lives, including agriculture, energy, the environment, competition, taxation, customs, employment, training and youth. The EU strives to defend the shared values of Europe, such as democracy, freedom and social justice, while there are many different traditions and 23 official languages existing within the Union.[13]

Member states of the European Union (2009)
Candidate countries
Other countries
© EuroGeographics Association for the administrative boundaries
Cartography: Eurostat - GISCO, October 2009

Figure 1.2: The member states of the European Union

What makes the EU different from any other regional co-operation scheme is that it goes beyond a nation state or an international organisation for co-operation in any specific field of activity. It is, *sui generis*, a supranational construction. Its main characteristic is that its member states delegate some of their sovereignty to the institutions created at a supranational level so that decisions on specific matters of joint interest can be made democratically at European level. Thus, due to this supranational character, some of the decisions taken by the EU institutions are legally and equally binding on all its member states. However, this characteristic also reinforces the principle of subsidiarity, which means that in an area where there is joint competence, the Union can take action or may leave the matter to the member states.[14] In contrast, the Council of Europe is a typical international organisation with a limited set of competences and effects on its members. It is an intergovernmental platform, whereas the EU covers both intergovernmental and supranational policy-making areas with more visible direct effects on its citizens.

Q: Are the Europes of the "European Union" and the "Council of Europe" the same "Europes"?

1.5 The Mediterranean: a 'liquid continent'[15]

In geographical terms, the Mediterranean is an intercontinental (inland) sea, connected to the Atlantic Ocean to the west and surrounded by Europe to the north, Africa to the south and Asia to the east. Its coastline defines an enclosed body of water, a sort of 'liquid continent'. It covers an area of about 2.5 million sq. km.[16] To the west, the Mediterranean Sea is connected to the Atlantic Ocean by the Straits of Gibraltar; on the east it is connected to the Sea of Marmara and thence to the Black Sea, by the Dardanelles and the Bosporus respectively. The man-made Suez Canal in the south-east connects the Mediterranean Sea to the Red Sea. The largest islands in the Mediterranean Sea are Cyprus, Crete, Euboea and Rhodes in the east; Sardinia, Corsica, Sicily, and Malta in the middle; and Ibiza, Mallorca and Menorca in the west.

Figure 1.3: The countries bordering the Mediterranean Sea

The Mediterranean basin refers to the lands around the Mediterranean Sea covering portions of three continents: Europe, Asia and Africa. In the geography of the early 21st century, the nation states surrounding the Mediterranean Sea are, from 'top left', going clockwise: Spain, France, Monaco, Italy, Malta, Slovenia, Croatia, Bosnia and Herzegovina, Montenegro, Albania, Greece and Turkey (all in Europe); Turkey, Syria, Cyprus, Lebanon, Israel, the Palestinian Authority and Egypt (all in Asia); Egypt, Libya, Tunisia, Algeria and Morocco (all in Africa). Portugal and Jordan do not have any Mediterranean coastline.

The Mediterranean Sea has been known under a number of different names, reflecting the political and strategic importance attributed to it throughout history. Originally, the term Mediterranean derives from the Latin *mediterraneus*, which means 'in the middle of [the] earth'. It was called *Mare Nostrum* ('Our Sea') by the Romans. In Turkish, it is *Akdeniz*, the 'White Sea'. In the Bible, it is referred to as the Great Sea or the Western Sea. In modern Hebrew, it is called 'the Middle Sea' (*ha-Yam ha-Tichon*), with literal equivalents being the German *Mittelmeer* and the Greek *Mesogeios*, while Arabic bridges all those meanings with 'the White Middle Standing Sea' (*al-bahr al-abyad al-mutawassit*).

Being a crossroads and a bridge between three continents, the history of the Mediterranean is the history of interaction between cultures and peoples. Its role in transport and trade for centuries developed and enriched the exchange between different cultures, civilisations, ideas and knowledge. The origin and development of the Phoenician, Egyptian, Greek, Latin, Arab and Persian cultures has always been important in understanding the development of modern civilisations up to the present day. In modern cultural terms, like Europe, the lands surrounding the Mediterranean Sea are a composite of different cultures, "each sharing some portions of a distinctive sense of being and belonging, based on a rich body of histories, traditions, philosophies and values".[17]

In terms of political history,[18] the lands surrounding the Mediterranean Sea have been a cradle for civilisations since ancient times. Around the Nile River, in Mesopotamia, in Anatolia and on Crete, formidable civilisations and empires flourished with large populations engaging in trade around the sea. The Mediterranean was also a battlefield for power. For centuries, various colonies, figures such as Alexander the Great and empires such as the Roman, Byzantine and Ottoman played important roles in the power games and domination of the Mediterranean basin. The Mediterranean became a 'Roman Lake', influential in the spread of a religion that arose in the region, Christianity. In the following centuries, another power rose in the East, that of Islam, and it spread across the region. Starting in the 11th century and lasting for centuries, Crusades became one of the major historical confrontations in the Mediterranean, with an initial motivation of 'liberating the holy land', but ending up with far-reaching political, economic and social devastation in the region.

Meanwhile, in the Mediterranean Sea, naval powers and trade from the East to Europe had grown. Between the 11th and 14th centuries, trading city states such as Genoa, Venice and Barcelona dominated the region and struggled for naval supremacy, particularly in the eastern Mediterranean. The trade route for the passage of products from Asia to Europe for centuries helped to develop coastal cities but, at the same time, this made the region an arena of continual strife. However, the establishment of a route around the Cape of Good Hope in the late 15th century and the development of ships capable of ocean travel affected the entire Mediterranean, especially in economic terms, and the Atlantic ports of western Europe started to serve as direct import points.

Colonialism is a practice of domination by nations by expanding their sovereignty and territory over other lands in the form of colonies, through exerting political and economic control over those dependent territories and indigenous populations and by exploiting their resources and labour.[19] Following the European discoveries of a sea route around Africa's southern coast in 1488 and of America in 1492, the emerging powers of Portugal, Spain, France, the Netherlands and England expanded and established colonies throughout the world.[20] By the end of the 19th century, a great deal of Africa had been colonised, as well as many other territories such as parts of the Middle East, India and east Asia.

The effects of domination on the colonised territories were not only political and economic – for example, in the creation of new governing systems, the appointment of governors from the colonising nations, the subordination of indigenous peoples or the exploitation of colonised territories through use of their natural resources and slavery – they were also social and cultural. Disruptions of existing social and cultural systems as a result of colonialism occurred in various forms. These included the introduction of ideas of cultural superiority and racism, the denigration of local cultural

heritage with efforts to replace it with that of the colonising culture and the colonising language, and the setting up of parameters of "acceptable" cultural behaviour and a sense of cultural identity, which operated under the value system of the colonising culture.

Between the first and second world wars, most colonial systems were politically unstable as a result of drives towards independence. The Russian Revolution, various nationalistic movements and the process of economic modernisation all helped to erode the dominance of the colonial powers. From 1945 on, decolonisation – which refers to the process of the colonial power ceding independence – accelerated rapidly, sometimes through peaceful negotiation and sometimes through violent revolt by the native population. Among others, India and Pakistan were granted independence from Britain in 1947, followed by Britain's African colonies after 1956. Cyprus and Malta became independent in the 1960s. Britain pulled out of the Persian Gulf in 1971. France's decolonisation process in the Mediterranean was less peaceful, marked by conflicts in Morocco, Tunisia and, especially, Algeria. Belgium, Portugal and the Netherlands separated themselves from most of their overseas possessions during the 1950s, 1960s and 1970s.[21]

The opening of the Suez Canal in 1869 gave renewed importance to the Mediterranean on the route to the East. In the Cold War era, from the mid-1940s to the 1990s, the strategic importance of the region was reiterated, especially as a part of the struggle between the United States of America and the Soviet Union. The establishment of the state of Israel and the start of a series of Arab-Israeli confrontations also date back to that period. After the 1990s, the tension increased in the region, which was to an extent related to social issues such as population growth, unemployment and migration, but also to old political, religious or ethnic conflicts such as the Arab-Palestinian-Israeli conflicts, the Cyprus disputes, the disintegration of Yugoslavia and wars in the Balkans. The region still has battlefields as a result of the Gulf War, the war in Iraq and events like September 11.

This brief look at the political history of the Mediterranean shows that its heterogeneous characteristics, reflected by a wide variety of cultures, political systems, socio-economic structures and levels of development, have made the region vulnerable to external influences, power struggles and internal tensions.[22]

The institutional set-up of the Mediterranean is different from that of Europe. One reason is that the Mediterranean countries are also African, European and Asian countries, which makes it difficult to politically define "one" Mediterranean. Additionally, if the Mediterranean countries geopolitically located in Europe are excluded, the countries around the Mediterranean are Arab countries, with two exceptions: Turkey and Israel.[23] Thus, it is also not possible to cover the whole Mediterranean in one Arab or Islamic institution, neither in political nor in cultural terms. This is why the Mediterranean is not "unified", even if in the Middle Eastern and northern African part of the Mediterranean there have been different attempts at unification, mostly on the basis of religious, cultural and geopolitical affinities.

The League of Arab States,[24] also known as the Arab League, is a regional organisation of Arab states, which was formed in Cairo in 1945. It has primarily political aims but its membership is based on culture rather than location,[25] going beyond the Mediterranean coasts with 22 member states.[26] The League covers some 300 million people over an area of about 13.5 million sq. km.[27] The general aim of the League is to strengthen and co-ordinate the political, cultural, economic and social programmes of its members, and to mediate disputes among them, or between them and third parties, forbidding

the use of force to settle disputes among members. The constitution of the League provides co-ordination among the signatory nations on education, finance, law, trade and foreign policy. Each member, regardless of its size, has one vote on the League Council and decisions in the Council are binding only for those countries voting in favour of it.

Among the most important activities of the Arab League have been its attempts to co-ordinate Arab economic life: the Arab Telecommunications Union (1953), the Arab Postal Union (1954) and the Arab Development Bank (1959).[28] From time to time, political unity among members of the League has been weakened by internal disagreement on political issues such as the Iraqi invasion of Kuwait in 1990[29] and issues concerning Israel and the Palestinians.[30] The Arab League resembles the Council of Europe in the sense that it has primarily political aims, but differs from it in terms of membership and purpose.

The Arab League established an Educational, Cultural and Scientific Organization (ALECSO)[31] in 1970. Based in Tunisia, ALECSO is a specialised Arab organisation, whose primary responsibility is the promotion and co-ordination of educational, cultural and scientific activities at the regional and national levels in the Arab world.[32] In addition, ALECSO aims to develop Arab human resources, and educational, scientific and communication standards within the Arab world; to promote Arabic/Islamic culture and the Arabic language while preserving, restoring and safeguarding Arabic/Islamic heritage in the fields of manuscripts, antiquities and historical sites through various publications.

Another relevant organisation for the Islamic sector of the Mediterranean is the Organisation of the Islamic Conference (OIC),[33] an inter-governmental organisation, which covers 57 states[34] from all over the world. The OIC was established in 1969 at the first meeting of the leaders of the Islamic world by states which "decided to pool their resources together, combine their efforts and speak with one voice to safeguard the interest and ensure the progress and well-being of their peoples and those of other Muslims in the world".[35] The Islamic Educational, Scientific and Cultural Organisation (ISESCO)[36] was set up within the framework of the OIC as a specialised institution in 1979 and its founding conference was held in 1982. There are 51 member states[37] in ISESCO and its headquarters are in Rabat, Morocco. The objectives of ISESCO[38] are to strengthen and promote co-operation among member states and consolidate co-operation in the fields of education, science, culture and communication.

The African Union[39] (AU) is an international organisation with 53 member states,[40] covering the whole African continent and its Mediterranean border countries. On 9 September 1999, the Heads of State and Government of the Organisation of African Unity (OAU) issued the Sirte Declaration calling for the establishment of an African Union, with a view "to accelerating the process of integration in the continent to enable it to play its rightful role in the global economy while addressing multifaceted social, economic and political problems compounded as they are by certain negative aspects of globalisation". The Constitutive Act of the AU was adopted in 2000 at the Lome Summit in Togo and came into force in 2001. Following the objectives of the OAU (namely, elimination of the negative effects of colonisation and apartheid in the continent, promotion of unity and solidarity among African states, and intensification of co-operation for the development for Africa), the vision of the AU is summarised in the statement that the AU is Africa's premier institution and principal organisation for the promotion of the accelerated socio-economic integration of the continent.

1.6 What makes Europe and the Mediterranean into 'Euro-Mediterranean'?

The attempt to define Europe and the Mediterranean above shows that the borders are often drawn along political, economic and other lines, such as culture or religion: "different definitions and different criteria often produce different regions".[41] Thus, one should not be surprised to realise that one person's Europe is not identical to another's, and that what one person understands by 'Mediterranean' is different from what another person means. Especially when working with multifaceted realities and contested definitions, it is not surprising that different categorisations are made in terms of geographical and cultural attributes; and different realities are emphasised in different definitions. If it is about the mental maps and imagined spaces that ultimately define communities and political regions, any divide such as 'the north and the south' or 'the West and the Orient' is also mental.[42] Politically, the institutional set-ups mentioned above are the most current reflections of this reality. It is even more likely that, in everyday life, those different definitions are reproduced through (mis)perceptions and prejudices, especially with the help of such tools as the media.

Q: In which group does your national football team play the preliminary matches for the FIFA World Cups?[43] Do you know why your country is in that group?

There has always been an interaction among the lands surrounding the Mediterranean Sea. The form of the interactions has changed because of historical and political conjunctures and socially and politically constructed perceptions and realities – such as crusades, trade, colonialism, security considerations and migration, to mention just a few.

In the modern world, however, the key to understanding what makes Europe and the Mediterranean into "Euro-Mediterranean" is its political nature. What is referred to as Europe and the Mediterranean is much broader than the Euro-Mediterranean as a set of political, economic and social entities. Europe is not just the southern part that has a Mediterranean coastline; nor is the Mediterranean a geographically defined region. Europe also means the northern, western and eastern parts of the continent, which have been different in terms of cultural practices, economic experiences and political/policy preferences. In addition, the Mediterranean encompasses at least two international regions – its north-western sector and the south-eastern sector (the Middle East) – and three sub-regional groupings, namely southern Europe, the Mashreq[44] and the Maghreb.[45] All these categories are elastic and political constructions, and thus any theoretical framework of north–south relations underestimates the realities of both north–north and south–south frictions.[46]

Therefore, what is meant by Euro-Mediterranean youth work is a multiplicity of realities shaped by different cultural backgrounds, including the religious ones, on the one hand; and socially and politically constructed perceptions and value judgements on the other. The relation and the tensions between those realities and perceptions regarding the 'Euro-Mediterranean', together with the welfare of the young people living in such a specified geography, should be the basis for youth work in the Euro-Mediterranean context. It is important to reiterate that youth work is the subject, while Euro-Mediterranean is a defining characteristic of it.

→ 1.6.1 The Euro-Mediterranean Partnership: the Barcelona process[47]

The Mediterranean space has always been a stage for economic, social, and human exchanges among the countries of the European Union and the southern Mediterranean. Since its foundation, the EU has placed relations with the non-member Mediterranean countries on its agenda. Historical links, old colonial ties, the amount of trade, population movements and cultural exchanges have consistently brought different parts of the Mediterranean together in different but evolving political and institutional frameworks.

Between 1962 and 1972, the European Community signed bilateral agreements with most of the Mediterranean countries,[48] agreements which were independent and reflected similar principles to former colonial ties between the Community and the Mediterranean states.[49] The insufficiency of the bilateral agreements led the European Community to prepare a Global Mediterranean Policy (GMP), with the aim of promoting close trade and financial relations between the Community and the Mediterranean countries.[50] The GMP can be seen as an important change from the Community's bilateral relations with countries of the region to multilateral relations, in which the Mediterranean basin is treated as a single region.[51] However, there were no significant developments within this framework in the early 1980s, partly due to economic and political conjunctures caused by the oil crisis of 1973-74 and the Arab-Israeli war in 1973. A new framework for relations was prepared by the European Community in 1989 and new protocols were signed with the Mediterranean countries, targeting the launch of the Renovated Mediterranean Policy (RMP). The aims of the RMP were to facilitate the creation of a prosperity zone in the region and to strengthen the process of democracy and regional co-operation among Mediterranean countries.[52]

In the 1990s, the Mediterranean was also a focus of EU foreign policy because of the region's new geopolitical importance arising from the new members from southern Europe in the 1980s. By the time of the Barcelona Conference (1995), there was consensus between the north and south of the EU against what was commonly perceived as a threat from the Mediterranean, stemming from migration issues and religious extremism. The EU and Mediterranean Foreign Ministers' gathering in Barcelona on 27-28 November 1995 marked the start of a "partnership" between the EU and 12 Mediterranean partner countries, which has been a broad framework of political, economic and social relations between the member states of the European Union and the Mediterranean partner countries.[53] The Barcelona Declaration at that point had 15 EU member states and 12 Mediterranean states: Algeria, Cyprus, Egypt, Israel, Jordan, Lebanon, Malta, Morocco, the Palestinian Authority, Syria, Tunisia and Turkey. With the EU enlargement on 1 May 2004, two Mediterranean partners (Cyprus and Malta) changed their status by becoming EU member states. In 2008, the Euro-Mediterranean Partnership comprised 37 members: 27 EU member states and 10 Mediterranean partners. Libya has observer status.

Q: Can you think of any countries which have a Mediterranean coastline but which have not been directly involved in the Barcelona process? Or vice versa? Why might this be?

The Barcelona Declaration[54] expressed the three main objectives of the Partnership:

- Establishing a common Euro-Mediterranean area of peace and stability based on fundamental principles including respect for human rights and democracy, through the reinforcement of political and security dialogue (Political and Security Chapter);
- Creating an area of shared prosperity through the progressive establishment of a free-trade area between the EU and its Partners, and among the Mediterranean Partners themselves, accompanied by substantial EU financial support for economic transition in the Partner countries and for the social and economic consequences of this reform process (Economic and Financial Chapter); and,
- Developing human resources, promoting understanding between cultures and rapprochement of the peoples in the Euro-Mediterranean region through a social, cultural and human partnership aimed at encouraging understanding between cultures and exchanges between flourishing civil societies (Social, Cultural and Human Chapter).

The Euro-Mediterranean Partnership has two complementary dimensions. The European Union carries out a number of activities bilaterally with each country. The regional dimension refers to multilateral relations and regional co-operation, designed to support and complement the bilateral actions and dialogue. Regional dialogue also covers the political, economic and cultural fields (regional co-operation). It has a strategic impact as it deals with problems common to many Mediterranean partners while it emphasises national complementarities.

The MEDA programme is the principal financial instrument of the EU for the implementation of the Euro-Mediterranean Partnership. It offers technical and financial support to accompany the reform of economic and social structures in the Mediterranean partners through funds dedicated to co-operation programmes, projects and other supporting activities.

→ 1.6.2 The Euro-Mediterranean Partnership: a shared vision or imposed co-operation?[55]

Euro-Mediterranean politics have always been determined by international, regional and domestic dynamics. Thus, it will be very misleading to take the Euro-Mediterranean as an entity by itself. Any analysis of it must be considered in relation to greater global and inter-regional influences and relationships. At the global level, the terror attacks of 11 September 2001, the involvement of the United States of America (USA) in the Middle East as a hegemonic power (based on the so-called idea of preventive war) and a divide of 'the West versus Islam' have put large obstacles in the way of the Barcelona process.[56] In the regional context, the Israeli-Palestinian conflict also has great implications in relation to the Arab countries, the EU and the USA. Regional developments such as the change of political elites in some of the Mediterranean countries, but also the evolution of a unilateral European Security and Defence Policy and the process of EU enlargement, have had a decisive impact on the evolution of politics in the Mediterranean too.[57] It has been suggested that most of these developments have been disadvantageous to the political and socio-economic processes that had started to prosper in the aftermath of the cold war.[58]

Figure 1.4: The countries of the Euro-Mediterranean Partnership

In such a global and inter-regional context, the Euro-Mediterranean Partnership has become of interest to academics, leading many scholars to closely and critically monitor the major challenges and opportunities that the Partnership has created. In general, these scholars could be split into two camps, optimists and pessimists.

Some of the optimist camp claim that the Barcelona process and the agreements signed consist of innovative structural and functional elements for inter-regional co-operation, such as the three-basket approach (the three chapters of the Partnership). It is argued that, contrary to previous European approaches, Euro-Mediterranean relations after 1995 are not only based on lasting multilateralism but also on reciprocity, political dialogue, gradual (albeit controlled) politico-economic liberalisation, respect for diversity and political pluralism.[59] In terms of economic conditions, it is argued that, as the partner countries restructure and liberalise, foreign and domestic investment will fuel new industries and replace lost employment; productivity and investment will be affected,[60] and investment growth would lead to job creation and a rise in the standard of living.[61] Such an economic improvement is expected to reinforce the stability of the region and in turn the stability of the EU.

The pessimists focus on the limited achievements of the process and on the challenges that have come from both the international context and Partnership's own development. One weakness of the Partnership is seen as the lack of trans-Atlantic co-ordination and common understanding in dealing with regions to the south of Europe[62] and the lack of balance between its participants.[63] This refers to an asymmetry between the EU and the Mediterranean countries, so-called North and South, in institutional terms. The EU is a clearly defined actor but the Mediterranean is notable for the lack of

institutionalised regional groupings.[64] All of the partnership agreements in existence involve two signatories: the EU acting as a single entity on behalf of its member states and an individual Mediterranean partner country acting on its own behalf.[65] The issue of asymmetry is linked to the idea that the Partnership is directed by European institutions and the southern partners lack sufficient influence in the decision-making process.[66]

In addition, the level of South–South integration in the Mediterranean in terms of political and security co-operation is seen as weak.[67] This criticism is also valid for economic co-operation. Moreover, it is feared that the shock of economic integration with the EU will have a devastating rather than a renewing effect on the economies of the Mediterranean, because economic liberalisation will expose local industries to a degree of competition that they will be totally unable to cope with; and it is feared that the withdrawal of the state from the economy may reduce private-sector competitiveness rather than strengthen it.[68] The MEDA programmes and funds which help to ease the process of transition in the Mediterranean partner countries are perceived as a positive initiative but also insufficient to compensate for the social disruption that the transition process may cause.[69]

Scholars have also pointed out some other challenges: Western and European co-operation with eastern Europe is more rapid than that with the Mediterranean;[70] there is mutual mistrust about political reform in southern Mediterranean countries; and a lack of progress is apparent,[71] in particular over human rights and democratisation.[72] In terms of security, it is argued that the collapse of the peace process in the Middle East renders security co-operation within the framework of the Barcelona process unfeasible.[73] After September 11, the challenge of the US to multilateral organisations and co-operative security is considered to be the cause of a rift within the EU over the Barcelona process.[74]

Compared to the other two, the third chapter of the Partnership (social, cultural and human affairs) has received less attention. The reason for this relative neglect is the assumption that economic liberalisation is the key to the success of the whole Barcelona process; thus the second basket is prioritised in further analysis and because of the EU's relative lack of practical experience in the cultural dimension of partnership.[75] This component of the Partnership has been more to do with decentralised co-operation and involvement of civil society in a bottom-up approach. However, large parts of this basket are considered susceptible to being developed in the same top-down manner as the other two, since cultural co-operation is considered to be mixed with security perspectives.[76] As a result, the developments in the third basket are also considered as tentative and partial, and lacking an overall strategic coherence.

The conclusions drawn from different analyses suggest that although the Partnership represents an innovative initiative for relations between Europe and the Mediterranean, the process remains rather EU-centric and masked with vagueness.[77] However, it is still too early to make final judgements on the process and its outcomes, because the process itself has a long-term perspective, which is affected by various dynamics in a diverse group of states and societies with different levels of political and economic development. The Partnership in its first decade has provided a platform for the emergence of a multilateral policy framework, with weak but promising institutional features.[78] The evaluation conducted by the EU in 2005 on the 10th anniversary of the Partnership reiterated that the "Partnership has not yet realised its full potential" and also set out a work plan for the next five years with revisited priorities on democracy and human rights, sustainable growth and better education for all, as well as a focus on South–South co-operation, working towards the creation of a free trade area by 2010.[79]

1.7 Euro-Mediterranean youth work: an institutional framework

Young people in the Euro-Mediterranean region face common global problems. What is particular to youth work in the Euro-Mediterranean political setting is the multiplicity of factors in defining the problems of youth and in attempts at their solution. Different institutional frameworks have created, in Lauritzen's words, different "opportunities for young people to shape their own futures", to help Euro-Mediterranean youth work achieve its objectives. One of those efforts has been the Euro-Mediterranean Youth Programme, as a product of the Barcelona process between the EU and the Mediterranean partners, in which it was planned for young people to be important actors in the construction of what is called the "Euro-Mediterranean".

In the third chapter of the Barcelona process (Social, Cultural and Human Affairs), dialogue between young people from the 37 Euro-Mediterranean partners[80] was suggested to "help to foster mutual understanding among the people of the region, to integrate young people into social and professional life, and to contribute to the process of democratisation of the civil society". In that process, youth exchanges were defined as a means to prepare future generations for closer co-operation between the Euro-Mediterranean partners. Based on the experience acquired through the EU's Youth for Europe and European Voluntary Service programmes and taking account of the partners' needs, the Euro-Mediterranean Youth Programme was adopted in 1998 by the European Commission[81] and the Euro-Mediterranean Committee.

The Anna Lindh Euro-Mediterranean Foundation for Dialogue between Cultures[82]

The foundation is the first joint institution, established in 2005 by members of the Euro-Mediterranean Partnership. It is located in Alexandria, Egypt. The foundation pursues its aims through a process of intellectual, cultural and civil society exchange, mainly targeting young people and acting as a network of national networks from each Euro-Mediterranean partner. Its objectives are:
to bring people and organisations from both shores of the Mediterranean closer to each other, by spreading knowledge and cultural awareness about the area, its peoples, history and civilisations, and through practical experience of co-operation across borders;
to help bridge the gap by establishing and maintaining a close and regular dialogue aimed at eradicating xenophobia and racism; and
to promote dialogue and tolerance by furthering exchanges between members of the diverse civil societies in education, culture, science and communication.
The foundation organises activities on diverse themes such as the empowerment of women; learning, education and knowledge societies; higher education; peace; human rights; popular music; school networks; Euro-Med heritage; culture of religions; school textbooks and curricula; and educational and cultural journalism. Particular importance is attached to the development of human resources in order to strengthen intellectual co-operation and capacity building.

The existence and active involvement of civil society[83] and youth civil society organisations[84] is a central theme in the Partnership, especially in the construction and implementation of youth policy and in the development of youth work. The Partnership has aimed to ensure development of and support to Euro-Mediterranean youth work by helping to increase the quality and quantity of intercultural youth projects and youth

workers and leaders' skills. Civil society is also crucial for the involvement of youth-related matters in this Partnership. Experience shows that civic involvement in the process has been two-fold: the structure of the Euro-Mediterranean Partnership defines a specific place for the involvement, development and support of civil society and youth organisations on the one hand; and, civil society, through its organisations, provides support for the construction of a new space called the "Euro-Mediterranean" on the other.

Chronology of the involvement of young people in the Euro-Mediterranean Partnership

1992	EU support for dialogue between young people and for youth exchanges included the Mediterranean, through the EU programme Youth for Europe
1996	Launch of the EU programme European Voluntary Service for the Mediterranean partners
1996	A conference in Amman on "Youth Exchanges between the European Union and its Mediterranean partners" brought officials and NGO representatives together, for discussion on the objectives of a new co-operation scheme under the Euro-Mediterranean Partnership
1997	The second Euro-Mediterranean Conference, held in Malta in April 1997, reiterated that a programme of activities for young people should be put forward soon
1998	The first Euro-Mediterranean Youth Action Programme[85] was adopted by the European Commission and the Euro-Mediterranean Committee
2001	The second phase of the Euro-Mediterranean Youth Programme was adopted
2005	Before launching Phase III of the Euro-Med Youth Programme, the centralised mode of the programme was reviewed and preparations were made to decentralise management of it[86]
2007	The decentralised Euro-Med Youth Programme III started

The Euro-Med Youth Programme[87] is seen as a means to enable intercultural dialogue and non-formal education activities for young people from its 37 Euro-Mediterranean partners and to prepare future generations for closer co-operation at Euro-Mediterranean level, based on mutual respect and tolerance. Based on the priorities of the YOUTH (in Action) programme,[88] it adapts them to Mediterranean needs: the fight against racism, discrimination and xenophobia; greater and easier access to life for young people with fewer opportunities; and dialogue with other cultures. Gender equality, minority rights and protection of the environment and the cultural heritage are also among the thematic priorities of the programme.

→ 1.7.1 Euro-Med Youth Programme III

The objectives of the Euro-Med Youth Programme III[89] are:

- Fostering mutual understanding and intercultural dialogue between young people within the Euro-Mediterranean region;
- Promoting young people's active citizenship and their sense of solidarity;
- Enhancing the contribution of non-governmental youth organisations to civil society and democracy;
- Contributing to the development of youth policies.

Euro-Mediterranean youth work can consist of many different types of youth activities, such as exchanges, seminars, conferences, festivals, training events or producing publications. Institutionally speaking, the Euro-Med Youth Programme supports and provides funds for three particular types of activity: youth exchanges, voluntary service and support measures. Considering the priorities of the programme, those activities can be organised according to various different themes.

Each Euro-Med youth exchange[90] brings together groups of young people from at least four different countries and gives them a space to discuss and confront various themes. Exchanges also offer an opportunity to learn about each other's countries, cultures and languages. In youth exchanges, young people come into contact with other cultures and other realities and have an opportunity to discover and explore similarities and differences between their cultures. Such an experience is meant to help combat negative prejudices and stereotypes. Moreover, increasing positive awareness of other cultures not only has an impact on the young people themselves and their associations' activities but also on their local communities.

No obstacle

The Anatolia Folk Dance Youth Association (AFDAG), a regional NGO in Turkey, organised a youth exchange entitled No Obstacle. The project brought 29 participants to Ankara, from Austria, Italy, Algeria, Jordan and Turkey, among them 12 wheelchair users. The aims of the project were to draw attention to problems that disabled young people face in society and to encourage them to participate in the Euro-Med Youth Programme. Through workshops, intercultural learning activities, visits and the building of a ramp, the participants gained in self-confidence and tolerance towards disabled people.[91]

The Euro-Med voluntary service[92] is, in contrast, more of an individual experience for young people. It consists of an unpaid, full-time and non-profit-making transnational voluntary activity for the benefit of the community. It helps young people to become actively involved in a local, regional or national voluntary activity abroad. It aims to provide an intercultural experience built on a transnational partnership between youth organisations and the volunteer, and promotes the mobility of young people through international activities with a non-formal education dimension.

Work camps

The Association from Tunisia for Voluntary Action (ATVA) provides young Tunisian people with the opportunity to go to work camps in other countries and also hosts young foreigners in work camps in Tunisia, in a voluntary capacity. In this context, the organisation hosted six volunteers from Morocco, France and Germany to manage a social project in two centres, one in a disadvantaged area and the other helping women to integrate into civil society.[93]

Euro-Med support measures[94] are defined as instruments to help all those involved in youth work prepare and develop projects and initiatives within the context of the programme. These target youth workers, trainers, support people, mentors, project

managers, youth leaders, groups of young people, youth organisations and civil society actors in non-formal education. They cover activities such as training courses, contact-making seminars, study and feasibility visits and establishing transnational networks. The aims are to assist development of other activities of the programme, by supporting training, co-operation and information projects, and to foster and strengthen youth policies.

Youth workers together

The training course planned by Le Club de Jeunes l'Etage offered an opportunity to 24 youth workers who work with disadvantaged young people. The workers, from Germany, Belgium, Italy, France, Turkey, Jordan, Tunisia and the Palestinian Authority, were able to acquire knowledge and skills in non-formal education techniques and forum theatre, particularly street theatre. In various workshops, the participants had the opportunity to discuss and reflect upon the different forms of social exclusion existing in each country and the role of youth workers in fighting this exclusion. By working together, they learned how to set up international projects.[95]

By 2005, more than 800 projects of youth activities had received funding from the Euro-Med Youth Programme. This enabled about 20 000 young people and youth leaders to participate in international youth mobility activities in the Euro-Mediterranean area. The programme has a good overall gender balance, with 51% of participants being women, and a good geographical balance, with 48% of the participants from Mediterranean countries.[96]

Q: From your experience, do you think this number of participants represents all social groups of young people? Why? Why not?

The main target groups of the programme are young people, youth organisations, youth leaders, youth workers, project managers, non-profit-making organisations, associations and structures working in the field of youth and non-formal education. Besides the target groups, there are also institutional actors involved in the management of the programme, playing different roles in the realisation of the programme's objectives. It is important to note that these actors may change or can be replaced by new ones for political, institutional or managerial reasons.

The European Commission,[97] the Youth Unit of the Directorate General for Education and Culture (DG EAC), the Directorate General for Europe Aid Co-operation Office and the Directorate General for External Relations of the European Commission (EC) in Brussels have taken active roles in managing the Euro-Mediterranean Youth Programme on behalf of the EU.

Embassies and legations of EU member states represent the Commission in Mediterranean countries and they have appointed staff responsible for the Euro-Mediterranean programmes. They monitor the EMYUs (see below) and participate in the evaluation committees of project proposals as observers.

➔ 1.7.2 Euro-Med Youth Units and other bodies[98]

The management of the programme in Mediterranean partner countries in its first and second phases was carried out by national co-ordinators (NCs), appointed by their national authorities. They were responsible for informing young people and youth organisations about the programme, organising training events and providing support for youth organisations in submitting projects in order to ensure, in co-operation with the EC, the implementation, promotion and development of the programme in their country.

With the decentralisation of management of the programme in phase III, the Euro-Med Youth Units (EMYUs) in Mediterranean countries replaced the NCs. Founded by the authorities of the Mediterranean countries, these units are responsible for the traditional tasks of the NCs and, in addition, all managerial tasks in the different phases of the programme such as application, selection, contracting, monitoring and financial management of all the projects presented by youth organisations from the Mediterranean partner countries.

National agencies (NAs)[99] exist in all 27 EU member states to promote and implement the programme at national level. They are the primary source of information for users of the programme and act as a link between the European Commission, project promoters at national, regional and local level, and the young people themselves. Within each national agency there is a person responsible for the Euro-Med Youth Programme, who is in charge of implementation of the decentralised part of the Euro-Med programme in their country.

The Euro-Med Youth Programme for me is the realisation of the intentions of the Barcelona process!

Åsa Fahlgren , Ungdomsstyrelsen, Swedish National Agency

The Euro-Med Youth Programme, as I see it, has effects at three different levels.

At the individual level, this programme gives young people a fantastic opportunity to learn about other cultures, countries and people. The effects are deep; changing the way that young people see themselves and showing them that they have developed skills and acquired experiences that would be difficult to achieve otherwise. Also a long-lasting bond – friendship – has often emerged. They return motivated and with new skills to change or improve their situations at a local level!

At the organisational level, the programme gives youth leaders a new dimension and a new tool in their work. The organisations and youth leaders gain new skills, ideas and a better understanding of other cultures and organisations. Long-lasting relations between cultures, countries and organisations arise!

The third level, the political dimension of the programme, promoting young people and their rights, human rights, equality and gender awareness, gives rise to many interesting discussions and comparisons of the opportunities and rights of young people in different countries. This has spurred interest in learning from each others' youth policies at a governmental and administrative level – all to the advantage of young people in the whole Euro-Med region!

For me personally, participating in the Euro-Med community has been a very interesting, stimulating, developing and challenging part of my work. It's the Barcelona vision coming true!

The SALTO Euro-Med Resource Centre[100] is one of the centres for Support and Advanced Learning and Training Opportunities.[101] It acts as a support for NAs and EMYUs to

enhance Euro-Mediterranean co-operation between all actors in the field of youth work and non-formal education. It develops new training concepts and supplies thematic training courses based on the needs of NAs and EMYUs, and on the priorities of the Euro-Med Youth Programme. It compiles and disseminates educational good practice in training and youth work to create a common memory, by editing and publishing educational material (e.g. reports, videos, training tools), giving support to networks, organising and supporting events, and collecting and disseminating good practice (e.g. in newsletters and magazines).

The Euro-Med Youth Platform[102] was launched in September 2003 with a seminar attended by about 100 youth organisations from the programme countries. Its activities involve mainly promoting partnerships and networking among youth organisations in the member states and countries of the southern Mediterranean basin, the exchange of best practice and the development of new projects. Through its portal it provides useful facilities such as a database for partner search, a discussion forum, country profiles and a magazine.

The European Youth Forum[103] (YFJ) is an international youth organisation established by national youth councils and international non-governmental youth organisations to represent the interests of young people from all over Europe and to positively influence policy issues affecting young people and youth organisations. It is designed as a channel for the flow of information and opinions between young people and decision makers. Besides the European programmes, the YFJ addresses the Euro-Mediterranean region in the general framework of youth co-operation and shows a commitment to co-operation and development of democratic youth structures in the Euro-Mediterranean region.

The Euro-Med Youth Programme covers many of the activities that can be exploited in Euro-Mediterranean youth work. However, not all Euro-Mediterranean youth work is a part of the Barcelona process, either in terms of the type of activities or geographical coverage. There are also some other institutional efforts towards the development and support of youth work. The Council of Europe (CoE) also develops programmes that address issues of common concern for young people across the Mediterranean, because the CoE[104] sees the promotion of peace, co-operation and human rights in Europe as connected to the realities around Europe, in particular across the Mediterranean. Both through the North-South Centre[105] and the Directorate of Youth and Sports (in particular at the European Youth Centres and through the European Youth Foundation), the Council carries out several youth projects in global education, human rights education, intercultural dialogue and youth policy development. The Council of Europe's youth programme is based on co-management by governments and youth organisations.

all different
all equal

All Different – All Equal is one of the Council of Europe's best-known campaigns. First launched in 1995, to fight against racism, anti-Semitism, xenophobia and intolerance, the Council ran a new European youth campaign for Diversity, Human Rights and Participation from June 2006 to September 2007. This campaign aimed at encouraging and enabling young people to participate in building peaceful societies based on diversity and inclusion, in a spirit of respect, tolerance and mutual understanding. Its activities were organised mostly by young people in partnership with public authorities and with civil society at the local, national and international levels, with a focus on involving young people at local level.

In addition to the efforts of various institutions, the partnerships between institutions increase the opportunities for Mediterranean youth work. One of these is the partnership of the Council of Europe (CoE) and the European Commission (EC). These two institutions have signed a series of agreements to co-operate in the development of a coherent strategy in the field of youth training, youth research and youth policy co-operation. A specific aspect of this partnership, Euro-Mediterranean youth co-operation has focused in the training of trainers and project leaders, human rights education, intercultural dialogue and youth policy co-operation. These activities are done in co-operation with national partners and with other organisations active in the region, such as the SALTO Euro-Med Resource Centre, the Euro-Med Youth Platform, the European Youth Forum, the Anna Lindh Foundation for Dialogue between Cultures and the League of Arab States. One of the added values of the Partnership is to bring in a pan-European dimension to the issues (i.e. including virtually all European countries) and, similarly, to take into account experiences in Euro-Med youth work that go beyond the EU's Euro-Med Youth Programme.[106]

Figure 1.5: The countries directly concerned by the Euro-Mediterranean activities of the Partnership on Youth between the Council of Europe and the European Commission.

To be able to provide educational tools and support for youth workers and trainers in Euro-Med youth work, many activities have been organised within the framework of the Partnership. Seminars and training courses, especially on issues of common concern such as citizenship, intercultural learning and dialogue, human rights and

participation in the Mediterranean, have been important outcomes of this process. The production of training and education materials has been another field of activity for the Partnership. This T-Kit on Euro-Mediterranean youth work is a product of that partnership and aims to bring together educational experiences and methods used in youth projects. This is complemented by activities in youth policy co-operation that bring together national youth policy institutions, youth researchers and youth workers to exchange approaches and projects on youth policy development, monitoring and evaluation.

1.8 Where does youth policy stand?

Conditions and challenges related to the welfare of young people are not independent of local, regional, national and international socio-economic and political conditions. In national politics, most of the time at policy level, youth issues are neglected, reduced to or involved in different contexts such as sports or formal education. However, one of the tools for ensuring young people's well-being, in order to provide them with adequate learning, ensure their inclusion and empower them to participate, is youth policy.[107]

A national youth policy presents "the philosophy, vision, formula, framework, priorities, areas and approaches … that are agreed upon through consultation with all stakeholders in youth development".[108] It determines "the place and role of youth in society, as well as the responsibility of society and public institutions towards youth".[109] Accordingly, the purpose of youth policy is "to create conditions for learning, opportunity and experience which ensure and enable young people to develop the knowledge, skills and competences to be actors of democracy and to integrate into society, in particular playing active part in both civil society and the labour market".[110] Thus, youth policy is a joint effort by society and political actors, for and with young people.

Approaches to young people in different national or political contexts play a role in the making of national youth policies. Apart from differences in the definition of youth, two opposing but interlocking images of youth are seen to have a decisive impact on the aims of national youth policies, especially in Europe: the images of "youth as a resource" and of "youth as a problem".[111] In the first image, young people represent the idealised future; they are "a receptacle of the values that each generation transmits to the next and, therefore, a societal resource which must be given the best opportunities for development". According to the second image, young people are perceived as a problem, "as a source of danger or a period of vulnerability in response to which protective measures must be devised". According to the same study, historically the image of "youth as a resource" prevails in periods of stability, economic growth and social reforms, while the image of "youth as a problem" prevails in periods of economic and political instability. These images of youth can be found in historical and current youth policies of individual countries, but the emphases and priorities given to them change over time and vary from country to country.[112]

Youth policy, as a policy, is not merely the sum of actions taken by the different sectors towards young people but rather "a conscious and structured cross-sectoral policy of

the youth field to co-operate with other sectors and co-ordinate services for youth, involving young people themselves in the process."[113] In that sense, it requires youth participation and youth empowerment through various mechanisms such as youth structures (youth NGOs and national youth councils) and through civil society, from the formulation to the implementation and evaluation of the policy. Since youth NGOs play a key role in reaching young people with programmes and services and in representing their interests, the implementation and co-ordination of a national youth policy also involves reaffirming their existence and scope of action.[114]

Young people face a broad range of dangers or challenges in the modern world. However, youth policies in many countries are only one-dimensional, focusing on one aspect of these challenges, for example in the area of education, welfare or culture.[115] A broader strategy has to be adopted covering a variety of such policy domains at national, regional and local levels as employment, formal education and training, health, housing, leisure, culture, social affairs and protection, welfare, the family and criminal justice. This approach is called 'integrated youth policy'[116] and it has been strongly encouraged by different international organisations. In this respect, some of the issues to be covered by a youth policy are education, employment, hunger, poverty, the environment, health, drug abuse, juvenile delinquency, leisure-time activities, girls and young women, and the full and effective participation of young people in the life of society and in decision making.[117]

In addition, to manage integrated youth policies across the key policy domains, mechanisms of co-ordination and intervention are seen as necessary at national and local levels. These mechanisms cover youth-policy planning, cross-sectoral co-ordination (a body or a person responsible for youth affairs), the administrative capacity to run a co-ordinated policy, a youth representation strategy (youth council/parliament, youth hearing/panel) and other means of listening to the voice of young people, for example, youth studies and surveys.[118]

In the final analysis, the formulation, making and implementation of a youth policy is in the hands of the policy makers at various policy levels, whether they be local, regional, national and/or international. However, the relation between youth policy and youth work is very close, through its organised mechanisms such as youth organisations and national youth councils. To the extent that youth policy requires the participation of young people with all their needs, problems, dynamism and potential for innovative thinking, youth work provides a space for young people to be involved and be influential in political (and institutional) mechanisms that affect their well-being.

To enforce the mechanisms for such influence and involvement is highly challenging in complex political cultures such as those of Europe and the Mediterranean. However, there are international efforts for youth-policy development and co-operation in the broader Euro-Mediterranean context, notably the focus on youth policies in Euro-Mediterranean co-operation within the framework of the Partnership on Youth by the Council of Europe and the European Commission. The reasons for developing activities on youth policy development in this framework relate to different challenges that young people face both in Europe and the Mediterranean countries, and the need to learn from each other and deepen their knowledge of the two regions because they are deeply inter-related.[119]

The Cairo round table

The international round table on Youth Policy and Research Development in the Euro-Mediterranean Co-operation Framework, held in Cairo in May 2005, identified the following common strands:[120]

1. Transition from school to work, including access to vocational training, employment and the quality of education.
2. Globalisation and social change, including knowledge-based economies, lifelong learning and mobility.
3. Lack of relevant youth data.
4. Empowerment of children and young people; promotion of youth advocacy.
5. Children and youth as a factor in development; the socio-economic scope of youth work.
6. Youth representation.
7. Migration and brain drain; impact of 'diasporas'; intercultural relations; the transfer effect and the model character as opposed to rejection of 'homecomers' and modernity.
8. Youth policy as good governance and its integration with/in other domains: health, employment, criminal justice, leisure, housing, risk behaviour, security, gender, family and religion.
9. Intercultural learning, the concept of 'tolerance of ambiguity', the refusal of one truth, the challenge of diversity, and possibilities for personal development and socialisation.
10. The eight millennium development goals and – in short – the United Nations agenda.
11. Vulnerability, the process of marginalisation, despise of the 'weak', work with gender items, minorities, disabled, drop-outs from the school and formal education systems.
12. Country processes and national action plans and how to develop a 'management by objectives' approach in youth policy development.

Cross-cutting youth policy agendas were also identified at the same meeting:

1. Identity formation and political socialisation.
2. Nation building, Europe building, regional belonging and the problem of identification.
3. Modernity and modernisation.
4. Social change and young people as actors of social change.
5. Participation.
6. Power (analyse it, work in it and with it, develop it).
7. Information, specifically youth information.

1.9 Opportunities and limits of the institutional frameworks for Euro-Mediterranean youth work

Euro-Mediterranean youth work deals with the common problems that young people face in their daily lives. These problems are summarised in the introduction of this chapter on a global scale and will be explored in depth in the following chapters.

What makes Euro-Mediterranean youth work special is its international, inter-regional and domestic features, which in fact go beyond the political and institutional definitions

of its geography. The institutional setting that it takes place in is politically constructed by a multiplicity of factors: different but co-existing cultural, social, political and economic realities of the Euro-Mediterranean space. This characteristic does not change the fact that young people suffer from various problems in both European and Mediterranean countries, but that Euro-Mediterranean youth work tries to overcome these with the various means available to it.

The Euro-Med Youth Programme of the European Union and the opportunities provided by the Partnership between the Council of Europe and the EU are only two of the possible means to be used in the practice of international youth work. They are not ends in themselves, but they provide valuable support for Euro-Mediterranean youth work. Practice and experience have shown that making use of the material resources and support provided by these institutions has helped young people to realise, discuss, question and, to some extent, overcome some of the problems that they face in their daily lives.

Maybe the most significant among these achievements is the further development of youth organisations and their place in the formation or development of national youth policies. Youth organisations, as an efficient way of getting young people organised to fight for their own rights, play an important role in enhancing the welfare of young people. This is because young people have a double relevance in the construction of the Euro-Mediterranean space: on the one hand, the success of institutional co-operation lies in young people being the dynamic element of the societies involved; and on the other hand, tackling the problems that young people face and finding successful and sustainable solutions to young people's problems form the key to success for any international co-operation.

Notes

1. United Nations (2005) *World Youth Report 2005: Young People Today, and in 2015*, Department of Economic and Social Affairs. Available at http://www.un.org/esa/socdev/unyin/wyr05.htm.
2. Arriving at commonly agreed definitions of the terms "young" or "youth" is hard, because both are relatively new social constructs. For the International Youth Year in 1985, the United Nations General Assembly defined young people as those falling between the ages of 15 and 24 years inclusively and this is the basic definition used within the UN system. But if one looks more closely, the situation becomes more complicated: the UN Convention on the Rights of the Child defines "children" as people up to the age of 18; discussions in the European Union centre around the age range of 13 to 30 for eligibility to participate in the "Youth in Action" programme; if one considers the Youth and Sports Ministry of Indonesia, "youth" means all those between the ages of 18 and 40. One may just have to accept that the concept is fluid and changes depending on different perspectives and contexts. (Mark Taylor, unpublished note on the definition of youth).
3. Lauritzen, P. (2006) *Defining youth work*. Internal Working Paper, Council of Europe, Strasbourg. Available at: www.youth-partnership.net/youth-partnership/glossary.html.
4. Ibid.
5. Ibid.
6. "Europe" (2002) *Encyclopaedia Britannica*, 2002 Standard Edition CD-ROM.
7. Ibid.
8. The CoE members are Albania, Andorra, Armenia, Austria, Azerbaijan, Belgium, Bosnia and Herzegovina, Bulgaria, Croatia, Cyprus, the Czech Republic, Denmark, Estonia, Finland, France, Georgia, Germany, Greece, Hungary, Iceland, Ireland, Italy, Latvia, Liechtenstein, Lithuania, Luxembourg, Malta, Moldova, Monaco, Montenegro, the Netherlands, Norway, Poland, Portugal, Romania, the Russian Federation, San Marino, Serbia, Slovakia, Slovenia, Spain, Sweden, Switzerland, "the former Yugoslav Republic of Macedonia", Turkey, Ukraine and the United Kingdom.
9. The Council of Europe's third Summit of Heads of State and Government, Warsaw, 16-17 May 2005.

10. Available at www.coe.int.
11. http://europa.eu.int, but see also Fontaine, P. (2003) *Europe in 12 Lessons*, European Commission Directorate-General for Press and Communication.
12. The EU members are Austria, Belgium, Bulgaria, Cyprus, the Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Ireland, Italy, Latvia, Lithuania, Luxembourg, Malta, the Netherlands, Poland, Portugal, Romania, Slovakia, Slovenia, Spain, Sweden and the United Kingdom.
13. Available at http://europa.eu.int/abc/panorama/index_en.htm.
14. See http://europa.eu/scadplus/european_convention/subsidiarity_en.htm.
15. Xenakis, D. and Chryssochoou, D. (2001) *The Emerging Euro-Mediterranean System*, Manchester University Press: Manchester, p. 25.
16. Area including the Sea of Marmara, but excluding the Black Sea.
17. Xenakis, D. and Chryssochoou, D. (2004) "Organising the Mediterranean: the state of the Barcelona process", *Agora Without Frontiers*, Vol. 9, No. 4, pp. 267-287.
18. A well-known resource for the history of the Mediterranean is the classic book, written originally in French in 1949 by Fernand Braudel, *The Mediterranean and the Mediterranean world in the age of Philip II* and published by various publishers in various languages.
19. "Colonialism" in http://en.wikipedia.org/wiki/Colonialism and "Colonialism" in the Stanford Encyclopedia of Philosophy at http://plato.stanford.edu/entries/colonialism.
20. "Colonialism, Western" (2008) in *Encyclopædia Britannica*. Retrieved 28 January 2008, from Encyclopædia Britannica Online: www.britannica.com/eb/article-9106074.
21. "Colonialism", *Encyclopædia Britannica*, 1994-2002.
22. Canalioğlu, E. (2001) "The Euro-Mediterranean partnership: analysis of past, present, future relations", *Dış Politika – Foreign Policy*, Vol. 27, No. 3-4, pp. 36-52.
23. For such a statement, Malta and Cyprus as islands are 'politically' considered as part of the European continent.
24. See www.arableagueonline.org/arableague/index_en.jsp.
25. See http://en.wikipedia.org/wiki/Arab_League.
26. The founding member states were Egypt, Syria, Lebanon, Iraq, Jordan, Saudi Arabia and Yemen. Other member states are Libya (1953); Sudan (1956); Tunisia and Morocco (1958); Kuwait (1961); Algeria (1962); Bahrain, Oman, Qatar and the United Arab Emirates (1971); Mauritania (1973); Somalia (1974); the Palestine Liberation Organisation (PLO, 1976); Djibouti (1977); and the Comoros (1993).
27. See http://news.bbc.co.uk/1/hi/world/middle_east/country_profiles/1550797.stm.
28. *Columbia Encyclopedia*, 6th edn, 2001-05, accessible at http://www.bartleby.com/65/ar/ArabLeag.html.
29. Ibid.
30. "Arab League", *Encyclopædia Britannica*, 2005. Encyclopædia Britannica Premium Service, 24 Dec. 2005. See http://www.britannica.com/eb/article?tocId=9008144.
31. See www.alecso.org.tn.
32. See www.uis.unesco.org/ev.php?ID=5287_201&ID2=DO_TOPIC.
33. See www.oic-oci.org.
34. The OIC members are Afghanistan, Albania, Algeria, Azerbaijan, Bahrain, Bangladesh, Benin, Brunei, Burkina Faso, Cameroon, Chad, Comoros, Côte d'Ivoire, Djibouti, Egypt, Gabon, Gambia, Guinea, Guinea-Bissau, Guyana, Indonesia, Iran, Iraq, Jordan, Kazakhstan, Kuwait, Kyrgyzstan, Lebanon, Libya, Malaysia, the Maldives, Mali, Mauritania, Morocco, Mozambique, Niger, Nigeria, Oman, Pakistan, Palestine, Qatar, Saudi Arabia, Senegal, Sierra Leone, Somalia, Sudan, Suriname, Syria, Tajikistan, Togo, Tunisia, Turkey, Turkmenistan, Uganda, the United Arab Emirates, Uzbekistan and Yemen.
35. See www.oic-oci.org.
36. See www.isesco.org.ma.
37. In May 2004, the member states of ISESCO were Azerbaijan, Jordan, Afghanistan, the United Arab Emirates, Indonesia, Iran, Pakistan, Bahrain, Brunei Darussalam, Bangladesh, Benin, Burkina Faso, Bosnia and Herzegovina, Tajikistan, Chad, Togo, Tunisia, Algeria, Djibouti, Saudi Arabia, Sudan, Suriname, Syria, Sierra Leone, Senegal, Somali, Iraq, Oman, Gabon, Gambia, Guinea, Guinea Bissau, Palestine, Kazakhstan, Qatar, Comoros, Kyrgyzstan, Cameroon, Cote d'Ivoire, Kuwait, Lebanon, Libya, the Maldives, Mali, Malaysia, Egypt, Morocco, Mauritania, Niger, Nigeria and Yemen.

38. See www.isesco.org.ma/English/historique.html.
39. See www.africa-union.org.
40. The AU members are Algeria, Angola, Benin, Botswana, Burkina Faso, Burundi, Cameroon, Cape Verde, the Central African Republic, Chad, Comoros, the Democratic Republic of the Congo, the Republic of the Congo, Côte d'Ivoire, Djibouti, Egypt, Equatorial Guinea, Eritrea, Ethiopia, Gabon, Gambia, Ghana, Guinea, Guinea-Bissau, Kenya, Lesotho, Liberia, Libya, Madagascar, Malawi, Mali, Mauritius, Mozambique, Namibia, Niger, Nigeria, Rwanda, Western Sahara (SADR) (1984), São Tomé and Príncipe, Senegal, the Seychelles, Sierra Leone, Somalia, South Africa, Sudan, Swaziland, Tanzania, Togo, Tunisia, Uganda, Zambia, Zimbabwe. Morocco has a special status within the AU.
41. Xenakis, D. and Chryssochoou, D. (2001).
42. Ibid.
43. The "groups and standings" can be found at the FIFA website: www.fifa.com/worldcup.
44. *Mashreq* is the Arabic term for, generally speaking, the region of Arabic-speaking countries to the east of Egypt and north of the Arabian Peninsula. It refers to a large area in the Middle East, bounded by the Mediterranean Sea and Iran. "Mashreq" in Wikipedia, available at: http://en.wikipedia.org/wiki/Mashreq.
45. *Maghreb* is the Arabic term for north-west Africa. It is generally applied to all of Morocco, Algeria and Tunisia, but actually pertains only to the area of the three countries between the high ranges of the Atlas Mountains and the Mediterranean Sea. "Magreb", *Columbia Encyclopedia*, 6th edn, 2001-07, Columbia University Press.
46. Xenakis, D. and Chryssochoou, D. (2001), p. 27.
47. See http://europa.eu.int/comm/external_relations/euromed.
48. Preferential trade agreements were signed with Morocco, Tunisia, Egypt and Lebanon in 1969, and Israel in 1970. Association agreements were signed with Greece in 1961, Turkey in 1962, Malta in 1970 and Cyprus in 1972.
49. Canalioğlu (2001).
50. Yeşilada, B. (1991) "The European Community's Mediterranean policy", in L. Hurwitz and C. Lequesne (eds) *The State of the European Communities*, Lynne Reinner: London.
51. Canalioğlu (2001).
52. Ibid.
53. See http://europa.eu.int/comm/external_relations/euromed/index.htm.
54. The Barcelona Declaration can be found at http://europa.eu.int/comm/external_relations/euromed/bd.htm.
55. For interesting academic studies and findings on various aspects of Euro-Mediterranean co-operation and Mediterranean politics, see the journals *Mediterranean Politics* and *Arab Studies Quarterly*, as well as the *EuroMeSCo* papers (available online at www.euromesco.net/euromesco/seccao_geral.asp?cod_seccao=1785).
56. Adler, E. and Crawford, B. (2004) "Normative power: the European practice of region building and the case of the Euro-Mediterranean Partnership (EMP)", Institute of European Studies, University of California, Berkeley; *Working Papers*, Paper 040400. Available at http://repositories.cdlib.org/ies/040400.
57. Jünemann, A. (2003) "Security-building in the Mediterranean after September 11", *Mediterranean Politics*, Summer/Autumn 2003, Vol. 8, Issue 2/3, pp. 1-20.
58. Ibid.
59. Xenakis, D. and Chryssochoou, D. "The new framework for Euro-Mediterranean cooperation" (available at www.italcultny.org/adriatico2/growth/xenakis.htm).
60. Kienle, E. (1998) "Destabilization through partnership? Euro-Mediterranean relations after the Barcelona Declaration", *Mediterranean Politics*, Vol. 3, No. 2, Autumn 1998, p. 3.
61. Ibid.
62. Aliboni, R. and Abdel Monem, S. A. (2000) "Challenges and prospects", *Mediterranean Politics*, Spring 2000, Vol. 5, Issue 1, pp. 209-224.
63. Chourou, B. (2003) "Arab regional integration as a prerequisite for a successful Euro-Mediterranean partnership", *Mediterranean Politics*, Summer/Autumn 2003, Vol. 8, Issue 2/3, pp. 194-213.
64. *Vasconcelos*, A. and *Joffe*, G. (2000) "Towards Euro-Mediterranean regional integration", *Mediterranean Politics*, Spring 2000, Vol. 5, Issue 1, pp. 3-6.
65. Chourou, B. (2003).

66. Vasconcelos, A. (2002) "Ten points on the Euro-Mediterranean Partnership", paper presented to the conference on Governing Stability Across the Mediterranean Sea: A Transatlantic Perspective, organised by the Istituto Affari Internazionali, Rome, 21-23 March 2002.

67. Vasconcelos, A. (2002).

68. Canalioğlu, E. (2001).

69. *Vasconcelos*, A. and *Joffe*, G. (2000).

70. Aliboni, R. and Abdel Monem, S.A. (2000).

71. Vasconcelos, A. (2002).

72. Aliboni, R. and Abdel Monem, S. A. (2000).

73. Vasconcelos, A. (2002).

74. Adler, E. and Crawford, B. (2004).

75. *Gillespie*, R. (2003) "Reshaping the agenda? The internal politics of the Barcelona process in the aftermath of September 11", *Mediterranean Politics*, Summer/Autumn 2003, Vol. 8, Issue 2/3, pp. 21-36.

76. *Gillespie*, R. (2003).

77. Xenakis, D. and Chryssochoou, D. (2001).

78. Xenakis, D. and Chryssochoou, D. (n.d.) "The new framework for Euro-Mediterranean cooperation" (available at www.italcultny.org/adriatico2/growth/xenakis.htm).

79. Communication from the Commission to the Council and the European Parliament, Tenth Anniversary of the Euro-Mediterranean Partnership: A Work Programme to Meet the Challenges of the Next Five Years. Euromed Summit, Barcelona, 27-28 November 2005.
Available at: http://ec.europa.eu/external_relations/euromed/barcelona_10/docs/10th_comm_en.pdf.

80. The 27 EU member states (Austria, Belgium, Bulgaria, Cyprus, the Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Ireland, Italy, Latvia, Lithuania, Luxembourg, Malta, the Netherlands, Poland, Portugal, Romania, Slovakia, Slovenia, Spain, Sweden and the United Kingdom) and 10 Mediterranean partner countries (Algeria, Egypt, Israel, Jordan, Lebanon, Morocco, the Palestinian Authority, Syria, Tunisia and Turkey).

81. The European Commission is a supranational executive body of the European Union and it acts with complete political independence. Its job is to uphold the interests of the EU as a whole, so it must not take instructions from any member state government. As 'Guardian of the Treaties', it has to ensure that the regulations and directives adopted by the Council and Parliament are being put into effect. If they are not, the Commission can take the offending party to the Court of Justice to oblige it to comply with EU law (Fontaine, 2003).

82. See www.euromedalex.org.

83. On the issues related to the role and involvement of civil society in the Euro-Mediterranean Partnership, see Reinhardt, U. J. (2002) "Civil society co-operation in the Euro-Mediterranean Partnership: from declarations to practice", *EuroMeSCo Papers* 15: May 2002; and Huber, B. (2004) "Perspectives for policy-oriented research from the Euro-Mediterranean Partnership", in Volker Perthes (coord.) "'Looking ahead': challenges for Middle East politics and research", *EuroMeSCo Papers* 29.

84. Civil society organisations, usually known as non-governmental organisations (NGOs), cover a wide range of groupings including associations, foundations, student clubs, trade unions, chambers of trade and/or commerce, networks, at national and international level.

85. See http://ec.europa.eu/youth/priorities/euromed_en.html.

86. Instead of the central management of the Euro-Med Youth Programme in its first and second phases, the Commission decided on decentralised management for the third phase. With central management, the National Co-ordinators were in charge of daily practice in the Mediterranean partner countries, whereas the final decision for funding of projects was taken in a centralised selection panel with the consent of the European Commission.
See http://ec.europa.eu/youth/archive/priorities/euromed_en.html.

87. See www.euromedyouth.net for the executive summary of the mid-term evaluation report of the Euro-Med Youth Programme for the years 1999-2001.

88. In 2006, the EU's YOUTH Programme evolved into the Youth in Action programme, covering 2007-13, with revised aims, objectives and actions, resulting from the experience gathered from the previous phases of the youth programmes of the EU. See: http://ec.europa.eu/youth/youth-in-action-programme/doc74_en.htm.

89. See http://ec.europa.eu/youth/archive/priorities/euromed_en.html.

90. See http://www.euromedyouth.net/spip.php?article6.

91. For the 2003 Compendium on Euro-Med Youth programme projects, see http://ec.europa.eu/youth/archive/program/examples_en.html.
92. See www.euromedyouth.net/spip.php?article7.
93. See http://ec.europa.eu/youth/archive/priorities/euromed_en.html.
94. See http://ec.europa.eu/youth/program/guide/action5_en.html, www.euromedyouth.net/spip.php?article8.
95. See http://ec.europa.eu/youth/priorities/euromed_en.html.
96. See http://ec.europa.eu/youth/archive/priorities/euromed_en.html.
97. See http://europa.eu.int/youth, http://ec.europa.eu/youth/program/index_en.html.
98. A contact list of the EMYUs can be found at www.euromedyouth.net/spip.php?article49.
99. A contact list with details of national agencies can be found in the Programme Guide of the Youth in Action programme and at http://ec.europa.eu/youth/youth/contacts_en.htm?cs_mid=152.
100. For the numerous activities carried out by the SALTO Euro-Med Resource Centre, see its website at: www.salto-youth.net/euromed.
101. In 2008, there were eight SALTO-YOUTH resource centres, which concentrate on three main activity areas: regional co-operation (for example: Euro-Med, Eastern Europe and the Caucasus and South East Europe), specific topics and themes (for example: cultural diversity, social inclusion), and structural elements (for example: training, co-operation and information). See www.salto-youth.net.
102. See www.euromedp.org.
103. See www.youthforum.org/en/home/welcome.html.
104. More information about the Council of Europe's activities in the youth field can be found at: www.coe.int/T/E/Cultural_Co-operation/Youth/.
105. See www.coe.int/t/e/north-south_centre/.
106. Gomes, R. (2004) "Partnership on Euro-Med youth cooperation in the field of training: a joint effort for further quality training in Euro-Mediterranean youth work", *Meet'in EuroMed* [Salto-Youth EuroMed Quarterly Magazine], August 2004, Issue 3, p. 2.
107. European Portfolio for Youth Leaders and Youth Workers, April 2007, available at: www.coe.int/t/dg4/youth/Resources/Portfolio/Portfolio_en.asp.
108. Saifuddin, A. (2001) "Voices of youth on national youth policy: formulation and implementation through new governance", available at: www.icnyp.net/www/files/youth_voices_malaysia.pdf.
109. "ICNYP definitions of terms related to a national youth policy", available at www.icnyp.net/www/eng/research.html.
110. Siurala, L. (2005) "A European framework for youth policy", Directorate of Youth and Sport, Council of Europe Publishing.
111. European Commission (2001) *Study on the state of young people and national youth policy in Europe*. Part I (Executive Summary), IARD.
112. Ibid.
113. Siurala, L. (2005).
114. UNESCO (2004) *Empowering youth through national policies: UNESCO's contribution*, Bureau of Strategic Planning, Section for Youth, Paris.
115. Lauritzen, P. (2005) "Role and function of youth policy", in the report of the seminar Youth Policy – Here and Now, organised by the Ministry of Youth in Egypt, the Youth Partnership between the Council of Europe and the European Commission and the Swedish National Board for Youth Affairs and the Swedish Institute in Alexandria, 11 to 14 September 2005, Alexandria, Egypt.
116. Siurala, L. (2005).
117. United Nations (2005) *World youth report 2005: young people today, and in 2015*, Department of Economic and Social Affairs.
118. Siurala, L. (2005).
119. Gomes, R. (2007) "Youth policy development and cooperation in the broader Euro-Mediterranean context", *Forum 21 European Journal on Youth Policy*, 2007, Vol. 6, No. 9, available at: www.coe.int/t/dg4/youth/Resources/Forum_21/No9_en.asp.
120. Quoted in Gomes, R. (2007).

2 History and memory

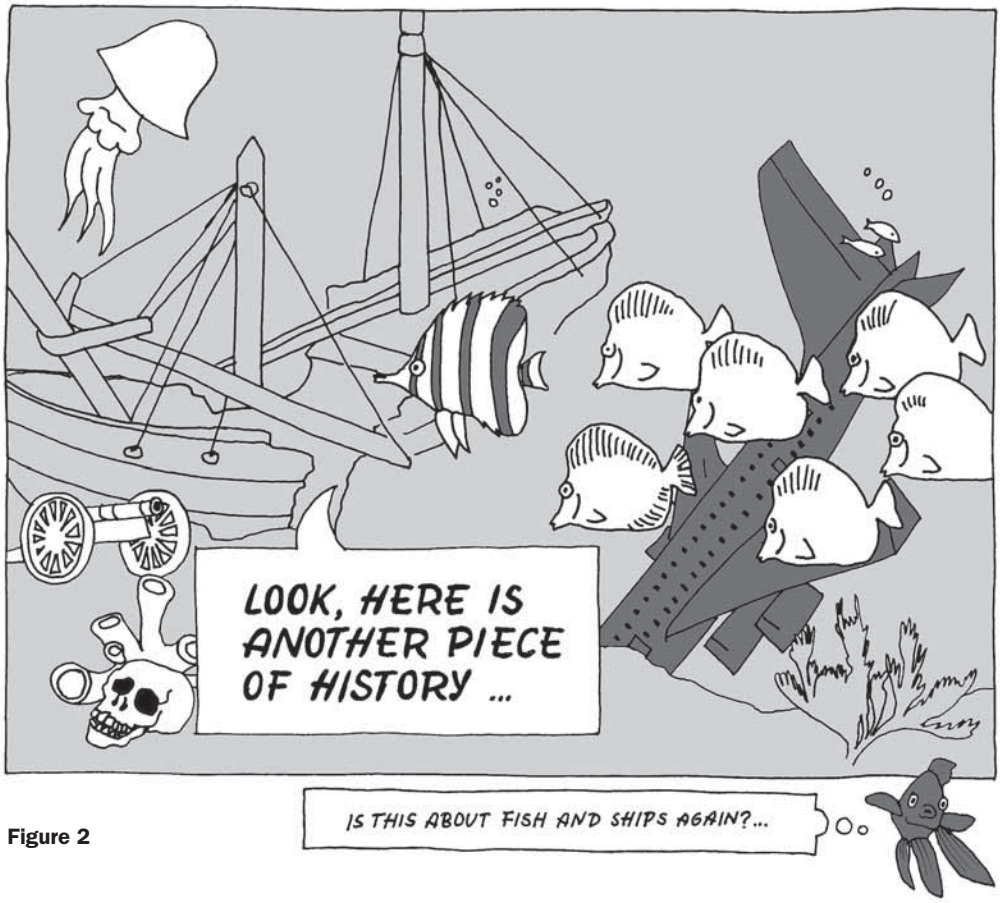


Figure 2

Every point of view is a view taken from a particular point in social space.

Pierre Bourdieu[1]

2.1 Introduction: origins of the Mediterranean meal

Close your eyes and imagine what is called a Mediterranean meal: what would you include in it? Let's try: cheese, tomatoes, sliced green peppers, olives of different kinds, maybe with olive oil and different spices – perhaps you would like to pour this over your bread. What about some marmalade? Would you like some lemon with your tea? Some stuffed aubergine in your lunch or dinner? Perhaps some baby corn or boiled corn seeds in your green salad? A glass of wine or grape juice to accompany your meal? A cup of Turkish coffee or mint tea after the meal? Maybe smoking some *hooka*, *argilah* or *shisha* ('waterpipe' in English) would complete the taste circle of Mediterranean pleasures. And then a nap or siesta in the shade of some eucalyptus trees.

If one asked the first important historian of the Mediterranean (and maybe Europe) that we know of, Herodotus, his reply would be substantially different from the above, because he would simply not know many of these items. Tomatoes, peppers, aubergine

and corn, as well as the tobacco of *argilah*, were all brought from the Americas many centuries later, following Columbus' voyage; oranges, lemons and some other citrus fruits, as well as tea and most spices, came from the Far East after the merchant cities of what we now call Italy succeeded in reaching China to set up a trade route; likewise, coffee came from Ethiopia; and finally eucalyptus trees arrived from Australia. There were only olives, grapes, wheat for bread or yeast for beer, and date palms in Herodotus' time, together with figs. Is it not amazing to think how many of these were brought to this area, when people can hardly think of their homeland, life or landscape without them? A Mediterranean coastline without oranges, lemons or eucalyptus trees, without cactuses and their delicious prickly pears, without herb or spice bazaars?

2.2 The sixth continent

A Turkish writer of short stories, Cevat Şakir Kabaağaçlıoğlu, also known as the "Fisherman of Halicarnassos", has named the Mediterranean Sea the Sixth Continent. A sea as a continent, when even its name means "the sea in the middle of lands"? His intention was to emphasise the existence of the Mediterranean as the meeting place and breeding ground of civilisations, something differing from the hinterlands of the continents surrounding it, but ultimately influencing them to a great extent.

Nautical archaeology and thousands of years of shipwrecks provide us with evidence of a Mediterranean-wide network of trade and interaction, demonstrating similarities in patterns of production, for example in the shapes and structures of these ships as well as in the products they carried. It is possible to find Galatians' tombs and graves both in central Anatolia and northern France, megaliths of similar kinds in Malta, the Balearics and northern Spain and also in Wales, and it is no secret that the Vikings and Phoenicians travelled as far as the eastern coasts of the Black Sea. Renaissance art started in Florence, Italy, then spread all over Europe, as did the baroque style originating from Rome and Spain; the mosques of Istanbul imitated Byzantine churches, later being imitated by those in Iran and India.

The pizza and the kebab can be found everywhere in the modern world, modified to local tastes in different countries. Whatever has been included in the region has been adapted, inherited and spread again, like those edible plants which these days are identified with the Mediterranean. Intentionally or not, the Mediterranean has been a common product of those people living around its basin. The meaning attached to it has also changed throughout history as well.

Both "Europe" and the "Mediterranean" have been and are socially and politically constructed throughout history and are characters of the history in themselves, rather than being simple geographic descriptions.

"History" can be approached as a continuous questioning of the past, starting from contemporary problems and challenges. Today, the Mediterranean presents both ancient and extremely modern aspects in the same scene: the industrial settlements in Mestre and the gondolas of Venice are only a few kilometres apart. The ultramodern library in Alexandria is built in the name of the ancient one that used to stand side by side with the Lighthouse.

One understands, perceives and interprets the past starting from today's images; one attributes one's own meanings to the events and works of the past. To what extent was ancient Athens a democracy in the modern meaning of the word, when slaves, women and foreigners were not considered as free citizens, and working was considered by

free, wealthy, tax-paying citizens to be a humiliating activity of slaves? History is the product of these attributions and the narratives created about them; people can never fully comprehend the viewpoints of those people who used to live in particular times in all their complexity, but instead tell their own tales about them from the particular perspective of what they know and see, placing them within their own visions of life.

For example, the epic (hi)stories of the Iliad and the Odyssey by Homer of ancient Greece were about the battle of Troy, even at that point leading to a strengthening of Greek identity in the name of the Athenians as a consequence of this confrontation with the Trojans. And what would Homer have thought if he had seen the modern Hollywood movie versions of that story? What do modern Greek people think about them?

History and historical images in the Mediterranean provide a good opportunity to introduce another approach to history, of daily human life separate from the epic approach of empires and emperors, war, glory, failure and plunder, all of which are very often ethnocentric, reductive in approaches, focus and purpose.

2.3 The history of Europe and the Mediterranean as Mediterranean stories

One can claim (as Fernand Braudel[2] did) that what has formed the Mediterranean is the never-ending mobility of people and the continuous interaction between different peoples, and therefore a continuous process of meeting and confronting the stranger. This confrontation has sometimes been voluntary (as in the case of voyages, trade, migration or even the adoption of some imperial hegemony, like the Romans, with the expectation of gaining wealth), but sometimes forced (as in plundering, battles, occupations, war, forced emigration or exile).

Whatever form it took, these complex forms of interaction have resulted in stories, sometimes traumatic, but in any case acting as replications of culture, providing images of "other" communities and places to compare with "one's own". At different times, this "other" was the barbarians for ancient Greeks, the crusaders for Muslims, the merchants and colonists of Venice and Genoa, or sometimes Muslim empires, for Turks or Arabs. Each side aroused curiosity about themselves on the other side, resulting in the long-distance journeys of such travellers as Marco Polo, Evliya Çelebi, Ibn Batuta and others up to the present, and their subsequent narratives. All these narratives – including the narrator's own comments and impressions, sometimes even exaggerations – contributed to building an image of the "other".

And then, starting from the interpretation of this image, the perceived "other" produced both a self-image and an image of the imagined "other" in a never-ending circle. This is a complicated process that has even led to the creation of academic disciplines ("Orientalism") and art styles ("arabesque") among Europeans, and which is reflected in the self-image of "oriental" communities as well. Orientalism as an attitude has not remained only in the world of art but is still reflected in the views of European and other Western peoples towards non-Western (mainly near-East) "developing" societies. It has also been reproduced by these "oriental" communities in their own self-image, in that they also present (and market) themselves to Western societies using the same images. For example, take not only the tourist advertisements for these countries in Western media, but also the discourse of "yes, but we are different" in the views of the elites in those societies.

Meeting and confronting the stranger has therefore acted as a mirror for ourselves throughout time. Both Europe and the Mediterranean could be seen as a network of cities and social spaces, and even a combined network of networks, such as Lycian, Roman or Hellenic networks, or networks of oases. Similarities between wrecks of vessels on different coastlines indicate their origins and prove the extent of trade in the Mediterranean that was reached even in ancient times. Venice was the richest city in Europe between the fourteenth and the sixteenth centuries, being the centre of the transport system, and this wealth was transferred to other towns like Frankfurt, Augsburg or Vienna, or harbours like Bruges and London, as the Mediterranean "spread".

This trade and transport system was reflected in the liveliness of market places in each town, but these could easily lead to the peace and quiet of narrow back-streets in just a few steps. The street was used as the extension of the house; little tables were put out on the street in late summer afternoons and evenings for an extended chat with neighbours, with clothes hung out to dry over the street. Streets and market places – *agora, forum, plaza* and *meydan* – were the central spaces of citizenship and participation in city life in its various forms.

The same goes for public baths. The origins of these baths date back to the Hellenistic and Roman periods, though they are commonly known as "Turkish baths" nowadays. Baths were important common social places for people to meet, and they still are somehow as authentic tourist attractions. The style and use of baths varied in different eras and places: a Moroccan bath is not the same as a Turkish one. Similar observations can be made about public fountains, which also served as gathering places, especially for women, before the introduction of domestic plumbing.

Moving indoors, living rooms – from eastern to western Mediterranean countries – used to be kept untouched for guests, with doors shut to keep children out, to prevent them spoiling this showroom with their curiosity and playfulness. Indoor spaces also used to be designated according to the sex of the people using them, influencing the architecture accordingly.

In any case, the wealth of Mediterranean cities was linked to the trade with the eastern "far away", via Islamic traders. The wars between the Ottomans and other European forces were often about control or hegemony over Mediterranean trade routes. The age of discoveries started with the search for new routes to eastern suppliers as a result of Ottoman tax regimes. However, after the hegemony of British and Dutch trade in the Mediterranean was established (following a series of naval victories and the capture of Gibraltar by the British), eastern harbours like İzmir and Alexandria also regained importance as the shortest way between Europe and India via the Middle East. Therefore, Mediterranean encounters in a historical sense should not be seen as detached entities, but as a continuous interaction.

Facing a period of modernity and rapid change in the modern world, some people are somehow detached from their past habits and attitudes while others, even in the same society, try to sustain themselves in their own understanding of traditions. To what extent are these traditions affected by the realities of modern life, such as new ways of doing things, new ways of working, and new technological devices that penetrate into people's private spaces and increase individuality within communities, even the most conservative ones? Were relations between men and women the same even one or two decades ago? How do these differ around the Mediterranean Sea? History is also now and future; and people continue to live in it as well as in their geographical space.

Elias Sanbar: a historian speaks

Our Arab identity is a multidimensional one, made up of concentric circles like the waves on the water when you throw a stone in it. We want to deconstruct the nonsensical idea of a constant and non-changing Arab identity. Throughout the different periods of history, there have always been different ways of being an Arab. Moreover, even if you feel like you are part of a wider body, being an Arab takes on different forms and colours according to the place or country you live in, be it Algeria or Syria. How can one not get annoyed when you hear about the loads of nonsense uttered by 'experts' about the 'true nature' of Arabs? Some would like to lock us in fanaticism, bloodthirstiness and the cult of death as part of our genetic make-up. This is intolerable. Considering oneself an Arab is as simple and complex as considering oneself a European. Being European is as obvious and complicated as being an Arab.

(excerpt from interview in *Le Nouvel Observateur*,
1 December 2005, No. 2143 – Réflexion: original in French)

2.4 European and Mediterranean power games

How are young people confronted with the history of Europe and the Mediterranean at school, in the media, in politics and among the public at large? One can remember the empires, tribes, battles and wars with all the meanings attached to them. Some tribes, empires and kingdoms in the distant past, which constituted "our" roots, were glorious; some were oppressed or defeated, but always good and proud, while others were oppressors, traitors or their political allies. This perception of history emphasises separations rather than continuities: Carthage against Rome, Greeks against Persians, Seljuks and Ottomans against Christian allies, Catholics against Protestants, Balkan peoples against Ottomans, or French against Germans.

The historical spaces of Europe and the Mediterranean and their nations were formed as a result of power games, victories and sufferings, mostly at the cost of people's common values. Epic tales and legends of heroes – as well as those of oppression, occupation and unfair treatment – have helped to construct national narratives and myths as a basis for national pride. Even findings of archaeological excavations and studies, pieces in the puzzle, are still used to prove our claims. These tales and narratives serve also as justifications for our politicians for their acts against other nations or communities, either for peace or reconciliation or for violence and conflict.

On the other hand, the economic basis of all these struggles and power games is not always that obvious. Throughout history, one can see the struggle for control of land and trade, sometimes hidden behind notions of idealism and nationalism. Traces and remnants of empires and colonialism, the original aim of which was the control of trade routes and strategic locations, have continued physically in the presence of originally external powers in Cyprus, Gibraltar, Ceuta and other places. These remnants can also be seen politically, in the only recent attainment of independence by Cyprus and Malta and in the ongoing conflicts (to differing degrees) between nation states and communities: Arab countries and Israel, the Turkish and Greek communities in Cyprus, and religious communities in Lebanon, but also in Spain, Georgia, Britain,

Russia and Morocco. Can one ignore the economic background of the ongoing violent conflict of, for instance, Israel and Palestine and deal with it only as a simple cultural, religious and political conflict?

Events in the past led some people to a kind of trauma, which was experienced not only in the community but also at a personal level by parents and grandparents, uncles and aunts, neighbours, "human beings" and individuals, as well as those who were blamed as the perpetrators. But where were these individuals in our history lessons, in television arguments or in our governments' foreign policies?

And how do people deal with the past, with the traumas and emotions that they feel for each other? Do they prefer to forget and not talk about the past, or do they bring it out continually in a search for some form of justice (defined only by themselves for their ancestors)? Or do they try to confront each other with what has happened in a search for reconciliation between themselves and others? For example, in what way can museums and historical sites be organised and structured in a balanced remembrance, while leading to a peaceful reconciliation and empathy rather than sustained hatred?

Predrag Matvejevic: a professor of comparative literature speaks

Nationalisms destroyed my whole country. 200 000 lost their lives, 4 million were displaced, Srebrenica has been the biggest genocide in the region since the Second World War. 200 000 Serbs were expelled from my native Croatia; they constituted 12% of the population previously, but now only 3%. Kant says in his essay on the permanent peace project that everything should be done not to permit what is irreparable. In Yugoslavia, the irreparable happened. We cannot go back. The madness of ethnic cleansing assassinated the Yugoslav model. I still feel heartache while saying this today.

(excerpts from interview in *Le Nouvel Observateur*,
1 December 2005, No. 2143 – Réflexions: original in French)

Such questions can be part of Euro-Mediterranean youth work as well, in search of empathy and understanding towards a defined "other" in history. This is frequently the case when a youth activity brings one into contact with individuals to whom one attributes some negative or positive features only because they belong to a certain nation with which one's own nation had good or bad relations in the past. It might turn out that they either get into heated discussions without any result or try to avoid any deeper contact. But what happens if young people talk about their daily lives or even personal histories – for instance, how things used to be in their childhood? Do they find more things in common or different? Or looking from a distance, what happens if they compare the history textbooks that they used in school? How do they each perceive the same events, those they have read about in books, heard from epic tales or have witnessed themselves?

2.5 A short timeline of Mediterranean history[3]

The "creation" of the Mediterranean (up to c.1100 BCE): First evidence of towns and ports, trans-Mediterranean navigation, trade, migration. Hegemony of Egyptian dynasties of pharaohs and other Greek, Aegean, Anatolian and Mesopotamian civilisations, as well as start of interaction between different societies.

Network (c.1100 to c.400 BCE): Greeks, Phoenicians and Etruscans prevail and encompass whole Mediterranean. Increased interaction, trade and replication of goods and cults. Dissemination of alphabet. Greek city-states and colonies, invasions from the east. Monotheistic Judaism.

Hellas, Rome and new horizons (c.400 to c.150 BCE): Alexander the Great reaches as far east as western India. Cultural exchange as well: Alexandria as a nodal point between east and west, north and south, old and new civilisations. Rise of Rome as replacement of Greek and other civilisations.

Mare Nostrum – unity under Rome (c.150 BCE to c.500 CE): Roman Empire and identity everywhere. Multiplicity of cultural figures and spread of religions, rise of Christianity. Jewish diaspora. First infrastructures for inland trade routes.

Two "Romes" and two religions (c.500 to c.1100): Fall of Rome and western Roman Empire, rise of Byzantine (eastern Roman) Empire. Birth of Islam. Expansion of Islam over the south and to the Iberian peninsula. Tensions between Umayyads, Fatimites and Abbassids, Sunni and Shiite; imposition of a new economic unity from the south. Islamic merchants take over trade of luxury goods over long distances. Start of the Crusades; Jerusalem taken over by the crusaders.

Era of citizen merchants (c.1100 to c.1300): Rise of Pisa, Genoa and Venice as merchant cities, but crusaders for Catholic Church as well. Mamluks, Seljuk Turks in Anatolia. Jerusalem retaken by Muslims. Intellectual engagements between Christians, Muslim and Jewish people in multiple contact points such as Jerusalem, Constantinople, Iberia and Sicily, resulting in transfer of technologies like gunpowder, paper and compass as well as ancient Greek texts of basic philosophy and science preserved via translation into Arabic.

Mediterranean Renaissance (c.1300 to 1500): Defeat of the Arab kingdoms in Andalusia. Modest port towns as points of trade, eastern influence on European art and architecture. Birth and rise of Ottoman Empire, resulting defeat of Mamluks and capture of Constantinople, fall of Byzantine Empire.

Spanish-Ottoman struggle for control and age of explorations (c.1500 to c.1750): Ottoman control over eastern Mediterranean and trade routes, resulting in trans-oceanic voyages and discoveries of new lands; start of colonialism; battles for control of Mediterranean (Battle of Lepanto in 1571); Süleyman the Magnificent, Philip II and other figures; Dubrovnik, Livorno and Smyrna as rising port towns despite shift of trade to Atlantic gates of Antwerp and Amsterdam. Expulsion of Jewish people and Moriscos from Spain, resulting in great numbers ending up in North Africa and Anatolia.

Battlefield Mediterranean (c.1750 to c.1900): Entry of northern powers into the Mediterranean; conflicts between Britain and France; Britain captures Gibraltar, bases on Malta, Cyprus and Ionian islands; Red Sea trade route established by French, Corsica captured from Genoese, Napoleon's ambitions over Mediterranean and Egypt, Algeria as French colony; colonialism. Ottomans in decline and seeking allies of Christian origin to regain control. Nationalism and nation states. Opening of the Suez Canal and changing character of the sea route. Age of Orientalist fascination among Europeans and search for roots of European civilisation in ancient Greece.

Globalising Mediterranean (c.1900 to the present): Dissolving Ottoman and Austro-Hungarian empires lead to new nations or colonies; migrations and humanitarian tragedies. The Russian Revolution and the foundation of the Soviet Union. Rise of

Arab nationalism and creation of independent Arab states. World wars and Jewish Holocaust. Independence of former colonies of Britain, France and Italy, decolonisation. Zionism, Jewish immigration to Palestine and the foundation of Israel. Oil as a strategic resource. Dissolution of the Soviet Union and establishment of Commonwealth of Independent States. Tourism as a new economic driver with transformative power over societies and the environment. Conflict in Cyprus between Turkish and Greek Cypriots. Arab-Israeli Wars, Intifada and the Oslo Peace Agreements between Israel and Palestinians. European Union as another transformative formation and consecutive enlargements, including Malta and Cyprus in 2004. The Gulf Wars and the invasion of Iraq by the USA.

2.6 History and education[4]

Three reasons might be put forward for dealing with history in education and training: 1. developing a critical historical consciousness among citizens; 2. promoting a shared sense of belonging and identity; 3. contributing to the building of individual learners' capabilities that cannot be achieved by other means.[5]

➔ 2.6.1 A sense of history

Developing a historical consciousness can be explained as leading one's comprehension to a concept of continuity of time as well as space. History is a tool for the perception of the present and, starting from this past, for a concept of the future. It may help the individual place themself in this time flow and thus help to shape their attitudes to see things in a more predictable and stable manner, providing a medium for normalising change and a peaceful society.

What is historical consciousness? Four alternatives might be seen as challenging each other:[6]

i. loyalty to traditional ways (where "change" is seen as a threat to the pillars of society);

ii. emphasising successes and failures in the past to determine prospects for the future (a pre-modern approach);

iii. dealing with the process of development in its entirety (a modern approach); and

iv. a critical approach to the consequences of past traditions, to create a demand for change.

➔ 2.6.2 A sense of belonging

Promoting a sense of belonging and identity linked to the past has long been the basis for a sense of national identity and national citizenship along with its cultural aspects, including religion. At first, this was a direct result of the Enlightenment on the one hand, in the transfer of ultimate authority from divine sources to people themselves, and of the industrial revolution on the other hand, requiring the transformation of the individual sense of belonging from smaller scales of space (village/town) to wider ones (city/country) as well as from a smaller scale of time (momentary, seasonal and limited lifetime) to a wider and more durable one (years, decades and centuries).

In this sense, a national history equipped with golden ages and myths (each of them specifically created for that nation, mainly relying on the events of imperial times) served as a tool to form national identity. Differences among nations were emphasised as inherent and unchanged, and a discourse of superiority over "the other" was adopted. Driven mainly by this purpose, history was (and for many people still is) taught only as political history, a history of dynasties, wars and treaties, which is used to reinforce the legitimising grounds for modern wars or conflicts. An alternative approach for modern needs is a cosmopolitan history dealing with the concept of multiple, overlapping and even conflicting identities, involving also a localised and humanised history related to the daily lives of people, both now and then. This would form a direct sense of individual history linked to daily lives based on a democratic citizenship and a perspective of human rights.

➔ 2.6.3 Individual understanding

The building of individuals' capabilities that cannot be provided by means other than by studying history works towards:

- a concept of time and linking this with social change;
- improving the ability to consider different scenarios for the future;
- empathetic understanding, using the lives of people from the past;
- developing the ability to do research; and
- use of concepts and languages for writing.

Q: Which of the above three purposes was dominant in your history education? To what extent (and at which points) was daily life included in your history lessons? And are there any moves towards change, in content or methodology?

➔ 2.6.4 Changing histories

New developments, in the Euro-Mediterranean region and in the world, are forcing a change in approach to identities and therefore in the function of history education. In a Europe and Mediterranean where people are expected to live in peace despite extensive diversity, encouragement of hatred due to past and present events is not useful or desirable for peaceful co-existence. In that sense, history and history education have a role in understanding and promoting respect for cultural differences. As Schwimmer states, "learning about the 'other' through the past is a culturally liberating experience if not approached through polarised concepts".[7] Already some efforts to revise textbooks and use creative, participant-focused teaching methods as well as extra-curricular activities can be seen in some countries, and these efforts are likely to be disseminated to others. But what should this new approach towards history in education be structured around?

In terms of the substance of a new approach towards history teaching, the Council of Europe's Council for Cultural Co-operation project entitled "Learning and teaching about the history of Europe in the 20th century"[8] can provide some insights. Its findings state that history teaching in the 21st century should include a critical study of the actual concepts of history and historiography, and encourage (young) people to think about the hows and whys of both their distant and their immediate history. This points to, among other things, the understanding that "no single version of history should be considered as final or correct".[9] One of the special goals of this project was "to produce teaching resources for secondary schools which would encourage both teachers and students to approach the events of the 20th century (and historical events in general) from a critical and analytical perspective, using the same skills and assessment criteria as historians".[10]

In terms of the methods of a new approach to history teaching, the empathetic understanding of a learner-centred approach is likely to come to the fore in a group environment (as opposed to a teacher-determined approach in a passive environment), where individuals' capabilities can be developed collectively. This approach is likely to bring a human dimension to history and its teaching. It is not the same to talk about thousands of casualties of wars, on one side or the other, if one names some of them, talking about their personal lives and remembering they were also fathers/mothers, sons/daughters or brothers/sisters. Accordingly, the teacher's relationship with the learners should be more of a guide, leading learners to an enriching experience.

This educational approach is very much related to education as a dialogue rather than investment in the student, and it therefore involves non-formal methodologies of performance, experience and (self-)observation/reflection on the learner's part. It encourages interaction with the instructor as well as with the learner's own environment and with other learners, and stands in contrast to the conventional formal methods of lectures by the teacher.

Can you see some parallel approaches between these new approaches to history education and your non-formal education experience? How can this approach be complementary to history education (or even challenge the conventional approaches) through non-formal youth activities? What do we have as material to hand? Archaeological sites, museums, monuments in our cities, street names, textbooks and banknotes, as well as our own lives and experiences. How can you use them for training events or youth activities?

2.7 The institutional framework: the Council of Europe, the Euro-Mediterranean Partnership and historical heritage

The historical interaction between Europe and the Mediterranean has also been influential on the meaning and importance of history given by the institutions of these geographical areas. The institutions and institutional frameworks are the products of history, while they are also constructs that shape history. It is interesting to look at the past of such institutions as the Council of Europe (CoE), the League of Arab States, the European Union (EU) and the United Nations (UN), and see how they are the products

of history. They were all formed right after the devastating Second World War, as a means of preventing war by the protection of human rights and the rule of law (for the CoE and UN) and deepened economic, social and political integration (for the European Union and partly for the League of Arab States). It would have been almost impossible to establish such a complete set of international and regional human rights and peace legislation and related institutional frameworks within a few years and with the common will and consent of nations, if it had not been right after the dramatic war which caused millions of casualties and had brought about a world in ruins and beset by scarcity.

Another example, the Euro-Mediterranean Partnership, has been the result of a search for stability and increased interaction between the EU and the eastern and southern Mediterranean, in the context of the increasing pace of simultaneous European and global integration, together with the regional co-operation required by such regional and global problems as immigration, ecological devastation and intolerance.[11]

At the same time, the institutions shape history: they contain features of international and intergovernmental structures and are not independent of the political intentions of their member states. In themselves, they constitute a political arena of power relations and are therefore constructs of the ongoing dynamics of these relations. In this context (and also as a consequence of this), they initiate various policies and activities that are related to young people's concerns.

In terms of history teaching and youth work, these institutions have provided frameworks for action. Since its foundation in 1949, history teaching and textbooks have been on the Council of Europe's agenda. Its Committee of Ministers has redefined the aims of history teaching and a European dimension has been proposed together with contents and new methodology.[12] Its co-operation programme on culture and heritage, on the other hand, entails devising common policies and standards, developing transnational co-operation networks, providing technical support for member states and organising schemes to increase awareness of heritage values, including heritage and education.[13]

From the EU perspective, the Barcelona Declaration includes the following statement referring to components of history (although the Euro-Mediterranean Partnership process does not include direct provision for history education): "the traditions of culture and civilisation throughout the Mediterranean region, and dialogue between these cultures and exchanges at human, scientific and technological level, are an essential factor in bringing people closer, promoting understanding between them and improving their perception of each other".

Outcomes of supported projects within the Euro-Med Heritage[14] programme of the European Union provide opportunities for both regional networking and co-operation on common historical heritage as well as significant examples of educational methodology and materials for teaching history (or the use of history in education). The variety of the issues covered in the selected projects within the programme gives an idea to those in youth work of how history in a very comprehensive sense can be referred to and used in different youth activities. Although the themes related to history are not limited to the examples provided below, they still provide youth workers with a starting point to reflect upon and exploit: from festivals to classical music, from archaeological sites to oral histories and memories of the people living in this particular part of the globe.

Some projects supported by the Euro-Med Heritage Programme

PISA[15] compared the management of nine archaeological sites: Cherchell (Algeria), Jericho (Palestinian Authority), Bibracte (France), Pella (Greece), Caesarea Maritima (Israel), Pompeii (Italy), Tharros (Italy), Lixus (Morocco), and Dougga (Tunisia).

One of the aims was to show policy makers and business leaders the potential social and economic benefits of integrated management for archaeological sites. The studies analysed objectives for the management of each site and examined the links between them and the surrounding local economy. A handbook for the integrated planning of archaeological sites was produced, encouraging a close and sustainable relationship between heritage conservation, tourism and local business. The outcome of PISA's final conference in 2002 was a Euro-Mediterranean Charter on the Integrated Enhancement of Cultural Heritage.

Mediterranean Voices[16] comprises a series of neighbourhood-based studies involving the collection and recording of oral histories and memories of residents in the cities of Alexandria, Ancona, Beirut, Bethlehem, Chania, Ciutat de Mallorca, Granada, Istanbul, Las Palmas de Gran Canaria, Marseille, Nicosia North, Nicosia South, and Valletta. These are then placed in an interactive, multimedia and multilingual online database. The collected oral histories include family histories; memories of places and important events; local folklore, rituals and customs; festivals and holidays; as well as a number of daily practices. The project seeks to reverse the customary emphasis given to monumental heritage and to create a space for the expression of less frequently heard voices, which are often absent or effaced in monumental aspects of urban cultural heritage.

Training, Education, Management and Prehistory in the Mediterranean (TEMPER)[17] aims to promote awareness of the Mediterranean's prehistoric heritage in five pilot sites: Ubeidiya and Sha'ar Hagolan (Israel), Kordin III (Malta), Çatalhöyük (Turkey) and Paliambela (Greece) and to tackle issues of site management, training for heritage professionals, and interpretation at these five pilot prehistoric sites. Educational programmes as a part of Temper have involved over 1 000 children, and about 600 children have visited a prehistoric site and participated in on-site educational activities. Interactive educational programmes about and using pre-historic sites have also been developed.

MEDIMUSES[18] seeks to achieve a sense of the common basis of the Mediterranean's fascinating heritage in classical music. Although this is partly preserved through written archives (primarily Byzantine manuscripts), the real source is the continuing oral tradition, which can offer remarkable insights into the music of ancient times. Numerous concerts, the production of a CD (Great Mediterranean Masters) and a series of books (Great Mediterranean Composers) encourage people to hear the echoes of ancient Mediterranean culture.

Les Fêtes du Soleil (Sun Festivals)[19] draws attention to the unique spirit of local festivals as a valuable and vulnerable feature of Mediterranean life. Video and CD allowed the project to capture the sights and sounds of 47 festivals throughout the Mediterranean. Some date back to antiquity while others, like the Almond Blossom Festival in Agrigento (Italy), only date back a few decades. These events are as much part of Mediterranean heritage as the stones of the Acropolis, but while tourists like to photograph the Acropolis without people, this makes no sense for the Palio in Siena (Italy), or the Moussem Idris Zerhoune in Meknes (Morocco).

History and history teaching is important for youth work for many reasons. Individuals living in communities, nations and regions have a notion of and approach to history affected by various factors throughout their lives. Especially in dealing with complex historical realities such as the history of the Mediterranean, youth work provides a valuable opportunity to reach young people and work with them to establish a common history rather than individual histories, with an approach reflecting questioning rather than shaming and blaming.

More opportunities for young people and youth organisations around the Mediterranean to conduct projects involving history and historical heritage are provided by the Euro-Med Youth Programme,[20] from which the following examples are taken. They illustrate how various concepts and components of history and history teaching can be translated into, and exploited within, the aims of youth work to raise awareness of young people on history-related issues.

A SALTO training course titled Common Memory, Common Heritage[21] was organised in Greece in June 2005 to search for ways to use common tales and oral traditions of the Mediterranean in youth work and training. Tales are somehow memories of societies, and similar tales give some hint about common memory and past interaction as opposed to isolation. The course aimed to provide participants with a self-reflected intercultural learning experience, with an emphasis on common features and differences of heritage, inheritance, values and memory, as well as reinforcing the quality of Euro-Mediterranean youth exchanges while enhancing participants' competence in dealing with cultural aspects in their projects.

It is very striking how a youth activity could help young people to look at things from another (usually a new) angle. In a youth exchange entitled Shadows of Human Rights, young people came together in Matera, Italy, to use the ancient tradition of Shadow Theatre, a common but endangered (historical) cultural practice all over the Mediterranean. They used it to tell human rights stories.[22]

One of the Italian organisers shared a dramatic experience during a youth exchange: "I am used to listening to daily 'normal' stories of war and I had already met someone from that area; but for the first time, their eyes, their voices made me feel responsible, as a member of this powerless Europe unable to avoid the drama of a people like the Palestinian one. ... After the first week of the exchange ... everybody was happy and fine. We were having a nice evening out eating pizza. One of the Palestinian guys received a call [from] his hometown. Seven of their childhood friends had been killed during an uprising. One by one they left the table. The Tunisians did the same and when I arrived at the hostel I found them praying all together." Would it have been so striking if he or she had heard about the casualties from the TV as one of the ordinary news items of the day? Is not this also history that we are living in?

Notes

1. Derived from Bourdieu, P. (1989) "Social space and symbolic power", *Sociological Theory*, Vol. 7, No. 1 (Spring, 1989), pp. 14-25. At page 10, Bourdieu refers to "a relativity that is by definition inherent in every point of view, as a view taken from a particular point in social space".

2. Braudel, F. (1995) *Akdeniz: Mekan ve Tarih* ['Mediterranean: Space and history'], Metis, İstanbul. Original in French, Braudel, F., *La Mediterranée*. Tome I. *L'espace et l'histoire*, Flammarion (4 January 1999).

3. Any timeline, like any history writing, reflects a choice and emphasises the selected events. For the compilation and structure of this timeline, outlines of David Abulafia's books, *The Mediterranean in history* (2003), Thames and Hudson, London, and *The Great Sea: a human history of the Mediterranean* (to be published) have been used.
4. This section is a revised version from Akyüz, A. et al. (2003) "History and education: dealing with the past!" in *"The region I love" – youth and intercultural learning in the Balkans: voices of young people from the Balkans*, Council of Europe, Strasbourg.
5. Tekeli, İ. (2002) *Yaratıcı ve Çağdaş Bir Tarih Eğitimi İçin* ('For a creative and contemporary history education'), Tarih Vakfı yay. ('History Foundation publishers'), İstanbul.
6. Von Borries, B. (1998) "What were we looking for and what did we find?" in van der Leeuw-Roord, J., *The state of history education in Europe*, Koerber Stiftung, Hamburg.
7. Schwimmer, W. (2002) "History education and cultural pluralism, in the 20th century – an interplay of views", from Final Conference of "Learning and teaching about the history of Europe in the 20th century", Bonn (Germany), 22-24 March 2001, Council of Europe Publications, April 2002. Available at: www.coe.int/t/e/cultural_co%2Doperation/education/history_teaching/history_in_the_20th_century/final_conference/InterplayE.asp.
8. See www.coe.int/t/e/cultural_co-operation/education/history_teaching/History_in_the_20th_century.
9. Schwimmer, W. (2002).
10. Ibid.
11. For more information about these institutions and the Euro-Mediterranean Partnership, please refer to Chapter 1 of this T-Kit.
12. For further details, see www.coe.int/T/E/Cultural_Co-operation/education/History_Teaching/.
13. For further details, see www.coe.int/T/E/Cultural_Co-operation/Heritage/.
14. See www.euromedheritage.net/index.php.
15. See www.euromedheritage.net/en/euromedheritage/eh1/pisa.htm.
16. See www.med-voices.org.
17. See www.temper-euromed.org.
18. See www.medimuses.gr.
19. See www.euromedheritage.net/fr/euromedheritage/eh1/fetes_du_soleil.htm.
20. For more information on the Euro-Mediterranean Youth Programme, please refer to Chapter 1 of this T-Kit and the website of the programme at http://ec.europa.eu/youth/priorities/euromed_en.html.
21. Some tales produced by participants can be found at www.salto-youth.net/commonmemory.
22. Further information can be found at www.salto-youth.net/ and in the online magazine *Meet in Euromed*, December 2004 issue, downloadable at www.salto-youth.net/meetin/?SID.

3 Intercultural learning

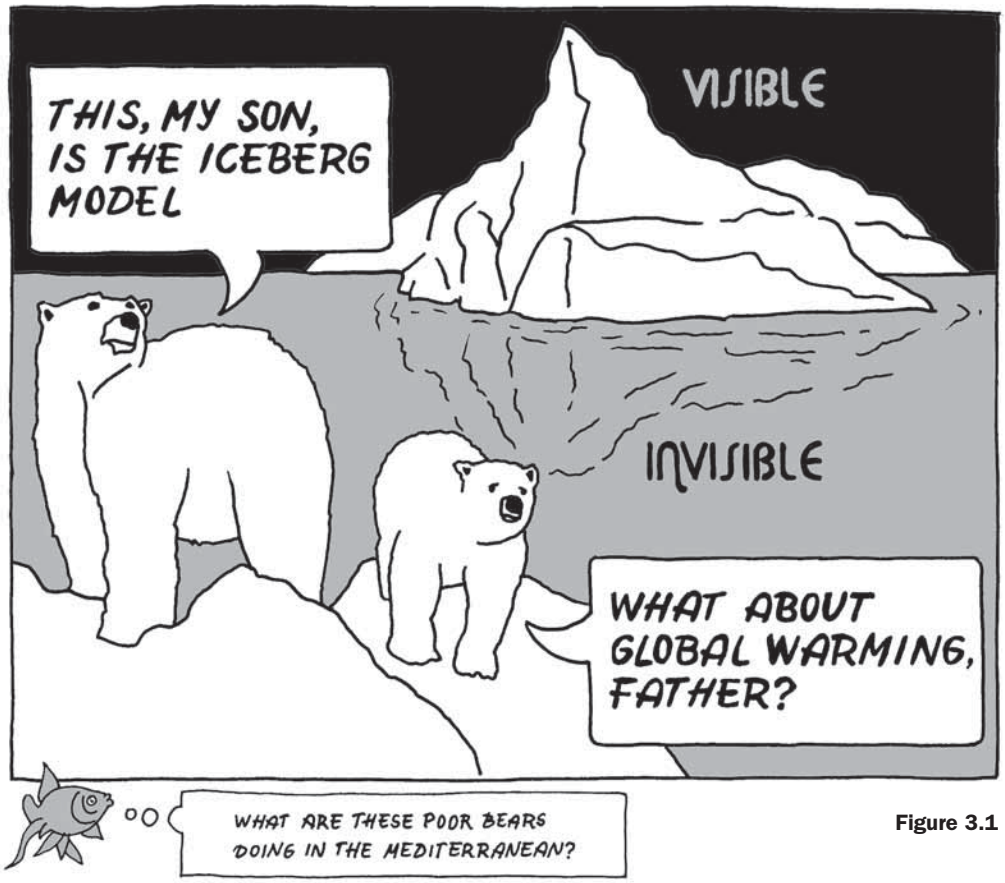

THIS, MY SON, IS THE ICEBERG MODEL
VISIBLE
INVISIBLE
WHAT ABOUT GLOBAL WARMING, FATHER?
WHAT ARE THESE POOR BEARS DOING IN THE MEDITERRANEAN?

Figure 3.1

> [W]hat brings the peoples of the Mediterranean together is not so much the search for common interests or the nostalgia for an hypothetical golden age as the deeply rooted, absolute conviction that there is no other oil than olive oil.
>
> Farouk Mardam-Bey, *La cuisine de Ziryab*

> [A]ll cultures are involved in one another; none is single and pure, all are hybrid, heterogeneous, extraordinarily differentiated, and unmonolithic.
>
> Edward Said, Culture and imperialism

3.1 Introduction

Imagine that you go on holiday abroad in your UK-licensed car. When you come up against some sort of police check, on which side of the car would the police officer approach you? Or you see an Arabic newspaper in a café and you want to have a look at it. From which end would you open it? Or over a period of several days, you notice that some people are not eating or drinking anything before sunset. What would you think the reason is?

Our perceptions, habits and daily practice are based on and directed by our cultural environment as well as the norms and rules set out within it, which are sometimes visible, sometimes invisible. In fact, people are very similar for the simple reason that they are human beings: they are born, live and die, and they pass through these stages of life with very similar feelings, such as happiness, sadness, anxiety, fear or anger. However, cultures also shape the lives of human beings and all human acts of living.

Bearing various cultural traits, people interact voluntarily or involuntarily in living together on earth. Interaction and dialogue between cultures and some ways of learning about the "others", such as intercultural learning, are not only necessary but inevitable, even more so with the realities of globalisation.

Historical exchanges and interactions between peoples across the Mediterranean have not always led to better knowledge of and respect for others' culture and identity. Prejudice, ethnocentrism and mistrust are as much part of the landscape as the affirmed aims of dialogue and co-operation. Euro-Mediterranean youth work has a particular responsibility to effectively promote interaction, dialogue and learning opportunities. At the same time, it is itself conditioned by the same obstacles and difficulties it tries to address. Respecting cultural diversity and adopting intercultural approaches do not happen automatically in Euro-Mediterranean projects. They may be facilitated by an awareness of the issues and by the competence of project leaders and organisers in using the experience of the project as an opportunity for learning. The following pages provide various concepts and approaches that can help youth workers and young people in the Euro-Mediterranean basin to achieve mutual understanding and recognition in a multicultural setting.

3.2 What is culture? What is interculturality?

Linguistically, the word "culture" is derived from the Latin verb *colere*, meaning to cultivate, inhabit or honour. The word evolved to mean the pattern of human activities, including the "customary beliefs, social forms and material traits"[1] of a certain group. In Greek *i pethia* is rather the "cultivation of the mind, of the soul",[2] referring to education and sophistication. In Arabic, similarly, the root of the word *thakafa* implies showing brilliance or becoming brilliant, along with a person's refined social standing. It also means empowerment in science, arts and literature.[3]

Q: What does 'culture' mean to you? What do you notice when you compare the notion in different languages?

"Culture" can be defined through different approaches in different social sciences. The most commonly used definition is taken from the anthropological approach, which defines culture as the product of a holistic human response to one's environment and history involving contact with other cultures. It can be described as "the complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society",4 which is later enriched with the component of inheritance of cultural traits: "culture is the values, rules, norms, codes and symbols that human beings receive from the previous generation, and which they try to pass on – often a little changed – to the next generation".5 As a way of understanding the different dimensions of culture, the table shows the focus and characteristics attributed to "culture" by various approaches.

Approaches to culture			
Approach	**Culture is …**	**It focuses on …**	**Characteristics …**
Sociological	the way of life of a group of people.	the social heredity of people, their principal ideas, practices and experiences.	It is created, disseminated, experienced and shaped by practising individuals; it is produced, reproduced and altered by social action.[6]
Folkloric	a product of human response to history and environment.	oral traditions, mythology, folktales, folk ways, folk life and non-industrial occupations.[7]	The dynamics of living culture are mirrored in folkloric change.
Social / Marxist	the ideal expression of the material conditions of a society, shaped by its economic base.[8]	social class, status and power.	Behaviour shapes culture and culture changes behaviour.
Religious[9]	social values that a person acquires from birth.	behaviours, traditions, moral and social norms, especially guided by religious teachings.	Religious traditions and teachings lead to cultural development.
Perceptual (Subjective)	a shared set of ideas and practices that exist in people's minds as a form of "mental software".	the senses and physical perceptual experience of a person as part of a group.	Social groups determine what and how individuals perceive their lives. The groups teach their own definition of good and bad, right and wrong. People are conditioned by the cultures in which they are raised.

Whatever the approach to defining the term, it can be argued that culture is the developed consciousness of human thought and it is also the accomplishment of this consciousness. It does not "impose itself only in artistic areas but it also fuels demands relating to identity and binds groups together as well as linking up with social, economic and political aspirations".[10]

Interculturality, then, may be defined as "the set of processes through which relations between different cultures are constructed".[11] It is not something general, but it has facets including (but not limited to) interculturality as a means of addressing difference for fighting against discrimination; as communication in the context of linguistics and the media; as a critical approach to history; and as a contribution to the values of citizenship.[12] Interculturality refers to cultural pluralism, with an emphasis on "exchange, interaction and solidarity between cultural expressions, values, ways of life and symbolic representations which are different, but complementary".[13]

3.3 Elements of culture

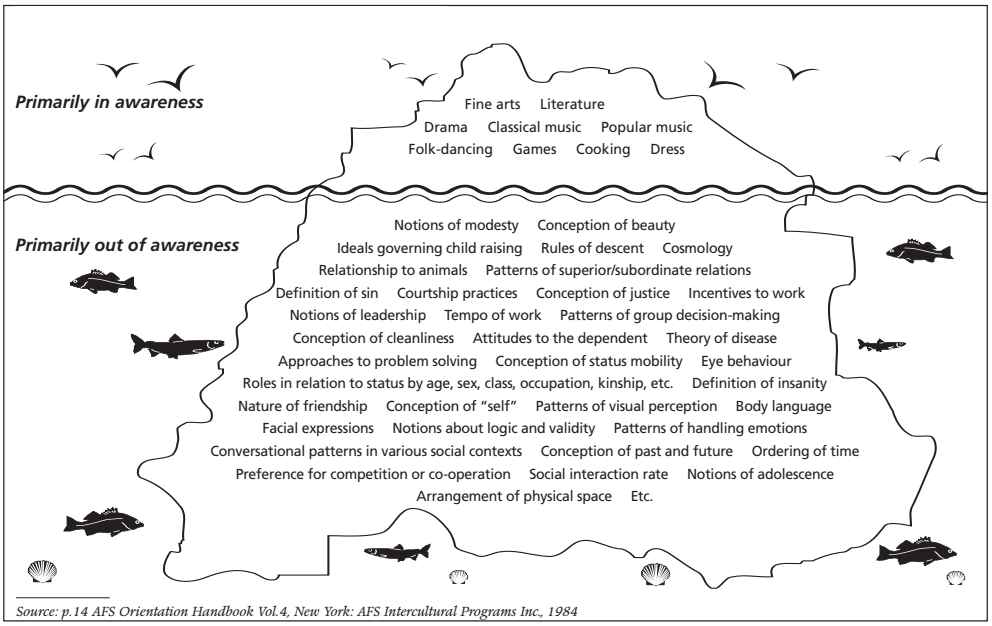
Time, place and variations in economic, political, social, religious and psychological settings influence the culture of a society. They all affect such elements of culture as customs, values, dress codes and acceptable patterns of behaviour or taboos, to mention only a few.

Elements of culture are acquired from the surrounding environment, and people naturally express them in different ways. Some of the elements are visible and some are not; some are expressed consciously, some unconsciously. Clothes, food and social organisation are all visible symbols of a culture.

What is expressed through values, concepts, norms and attitudes often constitutes the invisible part. However, in daily life, it is very possible that visible characteristics are accompanied by invisible elements, and in some other cases, invisible elements turn out to be visible in practice.

One well-known model for reflecting upon the elements of culture is the iceberg model, using the iceberg as a metaphor. Just as the visible part of an iceberg is only a small proportion of the whole iceberg, likewise visible parts of a culture are just extensions of its invisible parts, which may make it difficult to understand people from different cultures.

One can only see the visible part of the iceberg but not its foundations, which lie deep underneath; the table lists some examples of visible and invisible elements of culture. Although the model does not answer all the questions related to culture, it is still a good starting point for a more in-depth look at culture.[14]


Primarily in awareness
Fine arts Literature
Drama Classical music Popular music
Folk-dancing Games Cooking Dress
Primarily out of awareness
Notions of modesty Conception of beauty
Ideals governing child raising Rules of descent Cosmology
Relationship to animals Patterns of superior/subordinate relations
Definition of sin Courtship practices Conception of justice Incentives to work
Notions of leadership Tempo of work Patterns of group decision-making
Conception of cleanliness Attitudes to the dependent Theory of disease
Approaches to problem solving Conception of status mobility Eye behaviour
Roles in relation to status by age, sex, class, occupation, kinship, etc. Definition of insanity
Nature of friendship Conception of "self" Patterns of visual perception Body language
Facial expressions Notions about logic and validity Patterns of handling emotions
Conversational patterns in various social contexts Conception of past and future Ordering of time
Preference for competition or co-operation Social interaction rate Notions of adolescence
Arrangement of physical space Etc.

Source: p.14 AFS Orientation Handbook Vol.4, New York: AFS Intercultural Programs Inc., 1984

Figure 3.2: The iceberg

Some examples of visible and invisible elements of culture[15]	
Visible	**Invisible**
Dress, food, language Customs, symbols Traditions, ceremonies, celebrations Behaviours Family relationships Religious practices Social organisation Arts, literature (stories, myths, legends, jokes)	Concept of beauty Incentives to work Notions of leadership Concepts of past and future Patterns of handling emotions Modes of social interaction Nature of friendship Attitudes to dependence Tempo of work Definition of sin

With the cultural exposure of various international youth activities and programmes, young people around the Mediterranean Sea acquire new experiences and new perspectives. It is possible to be surprised to find out that it is not only the English who drive on the left-hand side of the road, but also Cypriots and Maltese. Apart from the obvious confusion which can be caused for those trying to cross the road, it is possible to observe that this fact influences people's sense of visual direction, scanning a space from left to right. A similar confusion can be experienced by a young person who is used to the Latin alphabet system, when trying to open an Arabic book.

Examples of visible differences and similarities in cultural elements extend in the Euro-Mediterranean basin to many aspects of life, including behaviours and customs. Similarities exist not only as a result of the long history of interaction and geographical proximity but also because of the fact that, deep inside, human cultures are very close to one another. One should consider that interaction with individuals from different cultures requires consideration and acceptance of the invisible elements of culture, as well as of the visible ones.

Despite all the definitions, it is impossible to define what is "cultural" and especially to distinguish it from what is strictly "personal" (related to one's personal identity). The easy solution is to categorise everything that is difficult to understand or give meaning to under the definition of "cultural" but this is only partly useful, because in that process people usually "culturalise" the "other" rather than themselves. As Gavan Titley states, to see and categorise people as belonging to cultural groups oversimplifies identity and diminishes the importance of other elements of identity such as gender, class and disability as well as encouraging practices of discrimination.[16] In that sense, "the concept of culture does not represent a fixed entity in an independent object world but is best thought of as a mobile signifier that denotes different ways of talking about human activity with divergent uses and purposes … the concept of culture is plastic, political and contingent".[17]

3.4 Cultural diversity[18]

Culture as a term, concept and phenomenon implies diversity: diversity of visions, values, beliefs, practices and expressions. This diversity refers to differences between cultures, but at the same time between groups and people within the same culture. The cultural background of people can be a clear source of identity and self-definition. To construct a national, regional or minority identity, culture is sometimes used to unite communities and, therefore, to differentiate them from others in a process of inclusion or exclusion. Cultural diversity and differences are sometimes used as an excuse to reject unions, alliances, treaties, charters and universal rights, and to foster an underlying climate of suspicion and resentment, and even hostile attitudes, which can pave the way to armed conflict.[19]

Cultural diversity is the variety of human cultures in a specific geographical region. Different ways of dealing with cultural diversity within the boundaries of nation states can be listed: states would like to assimilate people from different cultures, mostly immigrant groups (monoculturalism); states may embrace many cultures, producing a new hybrid social and cultural form (melting pot); and states may preserve different cultures and enable an interaction between them (multiculturalism).[20] Although multiculturalism as a policy can be expressed differently in each state, it is a common yet problematic concept, since it treats difference as an asset in itself and "does more than simply take note of the diversity of affiliations, value-systems and cultural practices". It is torn between two opposing approaches: assimilation, which "denies differences by absorbing foreign inputs", and the explicit recognition of "ethnic minorities".[21] In any case, to deal with cultural diversity, we need a consciousness of cultural differences, an understanding of cultural elements and a respect for the lifestyles of all cultures.

The relation between "multicultural'" and "intercultural" may not be as simple as it might seem at first glance. The term "multicultural" refers to those societies with different cultures and national, ethnic or religious groups all living within the same territory, but not necessarily coming into contact with one another. The term "intercultural", on the other hand, refers to the relations of interaction, exchange and mutual recognition of values and ways of life of different cultures or national groups living together within a territory. From this perspective, multiculturality is a reality of all our societies; whereas an intercultural society is a process, not a goal in itself.[22]

Our world has about 6 000 languages. Only 4% of these are used by 96% of the world's population and 50% of them are in danger of extinction!

About 175 million people live outside the country of their birth and one in every 10 people in the developed regions is a migrant. [23]

3.5 Culture and globalisation

Globalisation and the reaffirmation of different cultural identities, such as religious, national, ethnic, territorial, gender and other specific individualities, coexist in today's world.[24] While globalisation has accelerated inter- and multicultural encounters in the modern world, it has also brought about many challenges, both positive and negative, for the inhabitants of the globe, especially for young people.[25]

In general, globalisation refers to the process characterised by expansion of telecommunications and information technologies; the lowering of national barriers to trade and investment; and increasing capital flows and the interdependency of financial markets.[26] Although globalisation in the first instance is used to refer to global markets and global economics (trade, investments, multinational companies, financial mobility and so on), it has also become evident in many other spheres simultaneously: politics (decisions made at international level rather than national), culture (local and national levels vs. global), ecology (pollution, environmental regulations) and so on.[27]

Argument continues about the positive and negative aspects of the effects of globalisation on people's lives. Three of these aspects can be listed:[28]

- Redefining citizenship. Globalisation allows space for a new dimension: the concept of global citizenship. Combined with the traditional concepts of citizenship and the exercising of political rights and obligations, this concept signifies awareness of global issues such as poverty, environmental problems or violence.
- Increasing mobility and faster communication. Despite the problems of mobility, the development of the Internet and telecommunication and transport technologies facilitate travel from one country to another or communication between people all over the world. This may provide an opportunity (especially for young people, who are supposedly more aware of technological developments) to share and learn from one another and from other cultures.
- The gradual opening-up of borders. Globalisation may facilitate the development and implementation of transnational and regional judicial systems for the protection of human rights, which may lead to a decrease in human rights violations.

On the other hand, many sectors of civil society[29] are concerned with the negative consequences or challenges of globalisation, because not everybody can enjoy these benefits equally. This situation is not relevant only to the Mediterranean or Europe, but is a concern for everybody in the world. Some of the key challenges that have been identified can be summarised as follows:[30]

- Reduction of state sovereignty. Globalisation challenges and redefines the traditional role of nation states, especially with the shifting of economic and financial decision-making mechanisms towards international financial institutions and structures.[31]
- Being economically focused. Economic considerations of international organisations or powerful corporate companies prevail over political and social considerations, and so other fundamental issues related to society, health or the environment are sometimes ignored.
- Lack of transparency and accountability. Especially when decisions are taken behind closed doors by multinational corporations or international/regional institutions, concerns grow about the lack of transparency in these decision-making mechanisms.
- Race to the bottom. The liberalisation of trade means that multinational companies tend to move to countries offering comparative advantages, which in practice mean lower wages, less strict labour legislation, lower corporate taxes and more flexible working conditions. This practice can affect human rights, especially (but not exclusively) the economic and social rights of workers.

- Homogenisation. The movement of goods and the idea of living in a society with standardised social and cultural patterns of behaviour could produce a situation in which people living in different parts of the world eat the same food, listen to same music and watch the same movies. Such a situation would reduce the specificity of each country and culture.

The last of these challenges, the globalisation of culture, is particularly important for young people. The exchange of ideas has become increasingly widely spread throughout different media: satellite TV, the Internet, and newspapers and magazines. The media play the biggest role in having an impact on this process and have a powerful and unappreciated influence on people and their way of life. Through the media, young people around the world are exposed to the same consumption culture: the same music, news, dress codes, dreams, aspirations and lifestyles. New trends and ideologies which may be received without questioning by young people can cause them to lose touch with their traditions.

Q: Do you think that new global trends cut the ties between you and your own culture?

3.6 Relative notions of culture

Culture shapes people's personal awareness and understanding of other individuals and groups. This may lead to other people suffering conflict and abuse, because differences between cultures are often perceived as threats. Ethnocentrism is a tendency to interpret or evaluate other cultures in terms of one's own,[32] which ultimately carries the implication that one's own "race" and culture is superior to those of others. It is to put oneself at the centre first and then reinforce this feeling with prejudices, by making oneself superior to others. Ethnocentric behaviours are shaped by and represented in such social phenomena as prejudice, stereotypes, discrimination, social exclusion, xenophobia and racism.

Prejudice:[33] a negative or positive judgement or assessment of an individual or group, without having enough knowledge about them.

Stereotype: shared beliefs or thoughts about the character of a particular human group, mostly in terms of behaviour or habits, done with the objective of simplifying reality.

Discrimination: a distinction or exclusion based on prejudices about, for example, sex, sexual orientation, "race", skin colour, language, religion, national or ethnic origin. "Positive discrimination" is deliberately taking measures in favour of certain groups, with the aim of reversing inequalities resulting from (negative) discrimination.

Xenophobia: the fear and hatred of strangers, foreigners or foreign countries, based on blurred knowledge and presumptions of the other; a feeling or perception based on socially constructed images and ideas, not rational or objective facts.

Racism: a conscious or unconscious belief in and sense of superiority of one "race" over another, a belief that "race" is a determinant of human behaviour and capabilities in the form of a superior/inferior perception.

The study of cultural differences has intensified during recent decades with the expansion of global industry and the emergent need to understand the consumer, and the cultural characteristics of foreign customers and workers, in order to grow. The field of communications has seen the largest proportion of research and development, but many people in this area have fallen into the trap of ethnocentric perspectives. Often, they have created further stereotypes by introducing dimensions related to the cultural conditioning of groups and they have assumed a static condition of cultures.[34]

Stereotyping is assigning a pattern of characteristics to all members (parts) of a specific group of people. Such patterns may refer to age, sex, religion, nationality or profession or indeed to anything else such as location or possessions. It is likely to be used to classify and generalise: "old people are conservative", "young people only wear jeans", "Arabs are Muslims" or "villages are boring places". Stereotypes in themselves can be positive, neutral or negative. Negative stereotypes are also prejudices and have negative consequences for those who are stereotyped.

Q: Can you think of any common stereotypes, for example about the peoples of your neighbouring or Euro-Mediterranean countries? Are they embedded in your cultural conceptions of others? Are there any stereotypes about your own nationality? To what extent do you agree with them?

Ethnocentric behaviour is embedded in stereotyped images: it is made up of the accumulated elements of family upbringing, schooling and exposure to cultural surroundings. It comes mostly from a single-sided 'narrated' experience or no experience at all. In the process of intercultural learning, one learns to correct others' prejudices by providing proven facts, building upon experiences with others and helping them to understand the reasons behind why, for example, there are also Christian Arabs or clever blonde women.

Cultural differences exist alongside similarities. The way a society is organised influences the way the whole society lives and results in differences even between neighbours in a given region. However, increased knowledge about other cultures facilitates a deeper understanding and appreciation of cultures which are different from one's own, as well as of the similarities between them. When it was realised that universal needs could be served through culturally diverse means, a new view emerged that each culture should be understood and appreciated in terms of itself. The view that elements of a culture are to be understood and judged in terms of their relationship to the culture as a whole led to the conclusion that cultures themselves could not be evaluated or graded as higher and lower, superior or inferior.[35]

When one looks at Europe and the Mediterranean in terms of ethnocentrism and stereotyping, it seems that, in addition to the role of historical events such as colonialism, an expanded migration network (mainly from the North African countries, Turkey and Asia towards Europe) and various cultural encounters create a lot of misconceptions and biased images both in European and Mediterranean countries. For example, Europeans are now becoming increasingly familiar with mosques, veiled women, and *halal* meat shops and restaurants, in addition to synagogues and *kosher* restaurants. The enlargement of Muslim communities in Europe sometimes leads to misconceptions which define all Muslims and Arabs under one identity. Although

many Mediterranean states are officially defined as Muslim in terms of their predominant faith and their legal framework, each country has its own cultural and social practices specific to its history and geographical features, as well as non-Muslim communities. In addition, historically speaking and as a common phenomenon, particular groups of people experience Antisemitism, Romaphobia and Islamophobia in Europe and the Mediterranean as various forms of discrimination, hatred and prejudice.[36] Thus, it would not be wrong to claim that prejudice is still in action in European and Mediterranean countries.

Some common forms of prejudice and discrimination across societies in the Euro-Mediterranean space

Ageism is stereotyping and prejudice against individuals or groups because of their age.[37] Its acts can be directed to members of various different age groups.

Antisemitism is hostility towards Jews as a religious or minority group, often accompanied by social, economic and political discrimination, It is a combination of power, prejudice, xenophobia and intolerance against Jewish people.[38]

Disabilism is discriminatory, oppressive or abusive behaviour arising from the belief that disabled people are inferior to others.[39]

Homophobia is an example of discrimination based on sexual orientation. It is "an irrational fear of and aversion to homosexuality and lesbian, gay, bisexual and transgender (LGBT) people based on prejudice." It manifests itself in the private and public spheres in different forms, such as hate speech and incitement to discrimination, ridicule and verbal, psychological and physical violence, persecution and murder, discrimination in violation of the principle of equality, and unjustified and unreasonable limitations of rights.[40]

Islamophobia literally means a fear of or prejudice towards Islam, Muslims and matters pertaining to them. It is a form of racism and religious discrimination.

Romaphobia (also called **anti-Gypsyism**) is a form of racism, an ideology of racial superiority and a form of dehumanisation, which manifests itself most visibly through violence, hate speech, exploitation and discrimination against Roma people. It is based, on the one hand, on imagined fears, negative stereotypes and myths and, on the other, on denial or erasure from the public conscience of a long history of discrimination.[41]

Sexism is the actions or attitudes that favour one sex over the other and discriminate against people based solely on their gender. It is linked to power, in that those with power are typically treated with favour and those without power are typically discriminated against. Sexism is also related to stereotypes, since the discriminatory actions or attitudes are frequently based on false beliefs or over-generalisations about gender and on seeing gender as relevant when it is not.[42]

3.7 Prejudice and ethnocentrism in practice: Orientalism and Occidentalism

In Euro-Mediterranean history, Orientalism has been a very dominant form of ethnocentrism. It has produced many stereotypes, prejudices and cultural myths, the effects and signs of which are still visible in the modern world.

Orientalism is a series of cultural assumptions that were put forward by European scholars as a product of colonialism and its aftermath, particularly during and after

the 19th century, describing the East, a vast region that includes most of Asia as well as the Arabic-speaking world with all its peoples and countries. Orientalism analysed and denounced the ways in which Europeans had previously represented the Orient.[43] Within this particular strand of literature, scholars like Edward Said, Franz Fanon and Gayatri Spivak were concerned with the social, cultural and political effects of colonisation.

Said defined Orientalism using three characteristics. Firstly, he applied it to the academic discipline used to construct European attitudes towards Islam and the Arabic world and attempts to analyse the western discourse about the 'other'. Secondly, he used the term to describe the system of thought, which is based upon "a distinction made between 'the Orient' (the east) and (most of the time) 'the Occident' (the west)". Finally, he employed it "to denominate the projection of power by the West which sought to dominate, restructure and control the Orient in order to create a discourse that would be at the service of imperial and colonial power".[44] In his work, Said criticised the Western cultural critique of the developing states, which did not come to an end with decolonisation. He viewed Orientalism as a "subtle and persistent Eurocentric prejudice against Arabo-Islamic peoples and their culture"[45] and he argued that many Orientalists look at the East from a colonial and culturally dominant viewpoint, describing the 'other' – the East – as irrational, untrustworthy, dishonest, culturally static, underdeveloped, violent and anti-Western.

Said proposed that Orientalism served political ends: "colonial rule was justified in advance by Orientalism, rather than after the fact". Secondly, he suggested that it helped Europe to define its self-image: "the development and maintenance of every culture requires the existence of another different and competing *alter ego*". Orientalism led to the view of Islamic culture as being static and "eternal, uniform and incapable of defining itself" and placed it in contrast to a dynamic and variable West. Thirdly, Said argued that Orientalism produced a false description of Arabs and Islamic cultures, questioning if an Islamic society, an Arab mind and an Oriental psyche really exists.[46]

Altogether, Orientalist views created a dichotomy between Islam (as a religion) and the West (as a geographical entity), which did not need to exist in reality. In the contemporary world, it is possible to trace Orientalist arguments and construction of "the other" in many events and their aftermaths, such as the 11 September attacks in the United States. Said's writings put forward the need to question the studies and the representations of the Orient that had been generally accepted until then and that had even been proposed as a basis for dialogue between cultures and civilisations. Instead of taking those distorted reflections and images for granted, Said proposed "to use one's mind historically and rationally for the purposes of reflective understanding".[47]

Q: Have you ever read colonial/post-colonial narratives such as *Robinson Crusoe* by Daniel Defoe, *Around the World in Eighty Days* by Jules Verne, or *The Crusades through Arab Eyes* by Amin Maalouf? If so, have you observed how these narratives perceive the other? For example, how were the cultural elements described? How were the colonialists/settlers/travellers presented (oppressive, charitable, brave, religious, tolerant)? And how was the other's culture presented (barbaric, anti-religious)? Can you see stereotypes or prejudice in those narratives?

If Orientalism can be defined as the rhetoric of colonialism, reflecting the West's reasons for ruling the East, Occidentalism can be taken as a response to the West, and as an effort to complement the process of decolonisation and post-colonialism for the Third World.[48] According to Hanefi, Occidentalism can be seen as a counter-opportunity to define the West from a non-Western world view in the East, although at the same time some Western scholars joined this approach in criticising the Western way of thinking. It changes the roles of the 'I' and 'the other', in which 'the other' becomes the West. Occidentalism attempts to create a balance between Western ideals which are owned by the elites in the decolonised nations, that is, by the oriental Orientalists, and anti-Western reactions such as fundamentalism and religious conservatism.[49]

Both Orientalism and Occidentalism are based on consciously created stereotypes and images of 'the other', in one for 'the East' and in the other for 'the West', and they are both forms of ethnocentrism. For centuries these have been perpetuated, sometimes unconsciously, through various means such as the media, and their effects are still traceable in the modern world. Humanism, on the other hand, affirms "the dignity and worth of all people, based on the ability to determine right and wrong by appeal to universal human qualities, particularly rationality".[50]

In that sense, Said's critique of Orientalism leads to a humanism which refers to rational interpretative skills and critical thought, so that "the terrible conflicts that herd people under falsely unifying rubrics like 'America', 'the West' or 'Islam' and invent collective identities for large numbers of individuals who are actually quite diverse" can be questioned and "cannot remain as potent as they are". And he continues: "rather than the manufactured clash of civilisations, we need to concentrate on the slow working together of cultures that overlap, borrow from each other, and live together in far more interesting ways than any abridged or inauthentic mode of understanding can allow".[51]

In practical terms, an intercultural approach refers to first being aware of images, stereotypes and prejudices, and second, to making an effort to change them within the framework of mutual respect, understanding and dialogue. International youth work is a good means of questioning these images that impact on the perception of 'the other' and of not falling into the trap of stereotypes and prejudices. Young people's chances to experience this through international exchanges and youth activities also give them the opportunity to nullify prejudices and acquire knowledge that would be closer to the cultural reality of the other, which would in turn help to reveal the hidden piece of the iceberg. However, mere contact between people from different cultures does not automatically lead to improved mutual understanding. That is why intercultural learning, which we will be dealing with further at the end of this chapter, should start with people's own everyday lives before going into any short- or long-term intercultural encounter.[52]

Butter or olive oil culture?
Some researchers suggest that a dividing line between European and Mediterranean culture can be established according to whether it is butter or olive oil that traditionally prevails in cuisine. This border, purely imaginary, is progressively fading as a result of the increasing exchanges of goods and people, which have for example made olive oil very popular in some central and northern European countries, while butter is now found practically everywhere north and south of the Mediterranean.

Figure 3.3: Butter –Olive oil map

Q. Does this "border" make any sense to you in explaining cultural differences and similarities in Europe and the Mediterranean?

3.8 Cultural specificities in the Euro-Mediterranean region: uniformity versus diversity

The Euro-Mediterranean countries individually and the "Euro-Mediterranean" as a region are culturally rich, encompassing a variety of religious, linguistic, national and ethnic groups. Cultural specificities not only change from one country to another but also within the different cultural circles within the same country or region. Each circle would also have its own specificities and cultural elements that distinguish it from another.

Still, the Mediterranean states, whether north or south, also share many common cultural aspects that have been formed by geographical proximity and a similar ecological sphere and have been developed through exchanges.[53] These exchanges continue up

to today with the mobility of people in all directions, which has an impact on the present cultural environment and identity, and which is leading to increasing closeness among people.

The similarities among Mediterranean states can be seen in certain social customs, in perceptions of right and wrong, non-verbal communication, social relations and perceptions of time, and they may extend to dietary practices, clothes, songs and other things. Such a level of similarity makes the argument that "a Mediterranean identity exists" sound valid. Quoting from Russell King's essay on Mediterraneanism, "on physical, cultural and historical criteria, the Mediterranean presents itself as a more unified region than either Europe or Africa".[54] Hence, one may talk about a Mediterranean identity or Mediterranean culture as a holistic concept, in spite of the variety of religions, languages and ways of living in the region. However, "the Mediterranean is both homogeneous and diversified, like its languages and cultures, its music, its colours, its fragrances and its forms"[55] and making generalisations that cover the whole Mediterranean would not only be misleading, but would also underestimate the rich diversity of the region as a whole.

The following issues, among many others, should be taken into consideration in organising a Euro-Mediterranean youth activity:

- participants' dietary needs. Vegetarians are not the only people who need to be considered. Muslims and Jews do not eat pork. For many Muslims, meat should be *halal* and food and drink should not contain alcohol. For many Jewish people, the food should be *kosher*.
- clarity with your partners about which countries are involved in the activity. Some participants may be legally prohibited from participating in activities involving members of certain states.
- introduction of ice-breaking activities or energisers that do not require physical contact with other participants, as some participants may not feel comfortable with this in certain cases.
- religious practices: prayer times, observance of religious days and fasting customs.
- concepts of time and punctuality (and the importance attributed to them) may differ among participants!
- mixed-sex dormitory accommodation may not be appreciated by many participants.

Q: What other cultural points can you think of that one should consider when planning Euro-Mediterranean youth activities?

On the other hand, the elements of culture within European states are not all the same, as Europe is composed of different linguistic and cultural groupings. It may be difficult to draw comparisons between the lifestyles of eastern, western and northern Europe. Moreover, immigration, affirmation of the existence of cultural minorities and the increasing mixing of communities in European countries has changed the structure of societies. A united Europe is not unified along the same lines as the Mediterranean region, although this may occur to some extent, but is founded on the

aspiration to build a plural 'political' Europe that respects freedoms, equality, welfare, the rule of law and the identity of all its people.

If both the Mediterranean and Europe are diverse within their own geographical boundaries (but there are also many obvious overlaps between 'European' and 'Mediterranean'), then the question is how to live with and within such a diversity and plurality of values in the modern world in this particular geographical area called the Euro-Mediterranean? Intercultural dialogue and intercultural learning suggest two inter-related ways of dealing with the complexity of diversity and enjoying the similarities through and within youth work.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) adopted the Universal Declaration on Cultural Diversity to reaffirm the world's conviction that intercultural dialogue is the best guarantee of peace and development. The Declaration emphasises issues that safeguard cultural identity, diversity, pluralism, human rights, creativity and international solidarity.

Upon the adoption of the Declaration, the General Assembly of the United Nations proclaimed 21 May as "World Day for Cultural Diversity for Dialogue and Development" to deepen the understanding of the values of cultural diversity.

3.9 Building cultural understanding: intercultural dialogue

There is a major difference between accepting an action and understanding it. It is possible to understand people from different cultural backgrounds without agreeing with them. However, it is also common that people disagree because they have not understood each other. The multicultural realities of today carry tensions which can create social conflicts at some point, but they ultimately have the potential to lead to cultural exchanges that groups on all sides can benefit from.

Intercultural dialogue[56] is a concept, mostly used as an antidote to rejection and violence, in which the objective is to enable people to live together peacefully and constructively in a multicultural world. It is also seen as a tool for the prevention and resolution of conflicts by enhancing respect for human rights, democracy and the rule of law.[57] The reasoning behind intercultural dialogue rejects the idea of a clash of civilisations; on the contrary, it supports increased commitment to cultural co-operation.[58] It recognises the difference and multiplicity of the world, in the sense that these differences of opinion, viewpoint and values exist not only within each individual culture but also between cultures.[59] Accordingly, intercultural dialogue is an attempt to approach these multiple viewpoints with a desire to understand and learn on the basis of mutual understanding and respect, which requires, among other things, the freedom and ability to express oneself, as well as the willingness and capacity to listen to the views of others.[60] It also requires many of the attitudes fostered by a democratic culture, including open-mindedness, willingness to engage in dialogue and allow others to express their point, a capacity to resolve conflicts by peaceful means and a recognition of the well-founded arguments of others.[61]

In its White Paper on Intercultural Dialogue, "Living Together as Equals in Dignity",[62] the Council of Europe defines intercultural dialogue as "an open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage, on the basis of mutual understanding and respect."

Intercultural dialogue may serve several purposes, within the general objective to promote full respect for human rights, democracy and the rule of law:

- It contributes to political, social, cultural and economic integration, and the cohesion of culturally diverse societies. It is an essential feature of inclusive societies, which leave no one marginalised or defined as an outsider.
- It fosters equality, human dignity and a sense of common purpose. Freedom of choice, freedom of expression, equality, tolerance and mutual respect for human dignity are among its guiding principles.
- It aims to develop a deeper understanding of diverse world views and practices, to increase co-operation and participation (or the freedom to make choices), to allow personal growth and transformation, and to promote tolerance and respect for the other.
- It contributes to strengthening democratic stability and to the fight against prejudice and stereotypes in public life and political discourse, and to facilitating coalition-building across diverse cultural and religious communities, and can thereby help to prevent or de-escalate conflicts – including post-conflict situations and frozen conflicts.

In the White Paper, the conditions of intercultural dialogue are summarised as:

- human rights, democracy and the rule of law,
- equal dignity and mutual respect,
- gender equality, and
- combating the barriers that prevent intercultural dialogue.

Five distinct yet inter-related dimensions to the promotion of intercultural dialogue, which involve the full range of stakeholders, are identified in the White Paper. Accordingly, intercultural dialogue depends on the democratic governance of cultural diversity (a political culture valuing diversity, human rights and fundamental freedoms, as well as an approach from equal opportunities to equal enjoyment of rights). It requires participation and democratic citizenship. It demands the acquisition (learning and teaching) of intercultural competences, such as democratic citizenship, language, history at different levels of education (primary, secondary, higher education and research; non-formal and informal learning; the role of educators, and family environment). It needs open spaces for intercultural dialogue. Finally, it must be taken to an international scale, in international relations.[63]

The idea behind intercultural dialogue is very much linked to the concepts discussed in this chapter, as well as to Euro-Mediterranean co-operation: promoting awareness, understanding, reconciliation and tolerance, overcoming stereotypes and prejudice, preventing conflicts, and ensuring integration and the cohesion of society. However, one should also recognise that intercultural dialogue is not "a cure for all evils and an answer to all questions", and its scope can be limited.[64] Dialogue with those who are ready to take part in it but do not (or do not fully) share "our" values may be the starting point of a longer process of interaction.[65] In that sense, encouraging intercultural dialogue across Europe and the Mediterranean necessitates the active involvement of young people at all stages of the process.

Q: How do these principles of intercultural dialogue work in your practice of Euro-Mediterranean youth activities?

3.10 Learning to live with(in) diversity and enjoying similarities: intercultural learning

Increasing levels of multiculturalism in societies and the increasing frequency of short- or long-term intercultural encounters necessitate not only being aware of the differences but also learning to live and deal with them and to enjoy the similarities. Otten states that contact between people from different cultures or "cultural proximity" does not automatically lead to improved mutual understanding, because many people feel unable to cope with, or even threatened by, the presence of people with different customs or habits rooted in other cultures. This is the reason why intercultural learning should start with young people's everyday lives in order to extend the means of perception and behaviour under different conditions. Only then can the intercultural encounters serve the ends of the intercultural learning process and be sustainable: the experiences gained as a result of an intercultural encounter are to be used systematically for providing long-lasting effects for an individual's own everyday life and in other intercultural settings.[66]

Equipo Claves defines intercultural learning as "a process of social education aimed at promoting a positive relationship between people and groups from different cultural backgrounds, based upon mutual recognition, equality of dignity, and giving a positive value to cultural differences". This approach calls for removing prejudices and studying first one's own perceptions, habits and stereotyped patterns of interpretation.[67]

Otten assumes that there are two central elements of intercultural learning: the ability to interact and the capacity to act. Borrowing from Iben,[68] we can explain those elements as follows:

- getting to know oneself, one's own abilities, possibilities, desires and goals, assessing one's own social position;
- awareness of one's own situation in life, by recognising dependencies, interests and causes, as well as through precise observation and analysis of one's environment;
- developing communication skills; verbalising feelings and interests, experience and observations; furthering one's understanding of symbols *vis-à-vis* verbal and non-verbal signal systems; developing insights into the real conditions of communication forms; and increasing one's ability at the meta-communication level;
- increasing one's ability to interact, and one's capacity to act, by developing ego strength, frustration tolerance, resistance, creativity and curiosity, self-reflection and reduced egocentricity; removing prejudices and promoting empathy; developing role flexibility, the ability to co-operate and act in solidarity; improving awareness of rules and coping rationally with conflict situations; and learning ... interaction patterns as well as action strategies.

Just being aware of cultural differences is not enough; young people need specific competences to deal with different situations.[69] The ability to interact and the capacity to act as central elements of intercultural learning are further elaborated with three basic qualifications, attitudes and competences: role distance, empathy and ambiguity tolerance.[70]

Otten suggests that, in international encounters, each interaction is a communicative act and is regulated by role relationships. In our everyday lives, we do not question the adoption of these roles; it is something we have internalised and we act accordingly. However, in intercultural learning, the interaction in bicultural and multicultural situations is characterised precisely by the comparatively strong need to change roles.

Young people need to be presented with and learn new roles for themselves, which means examining other roles previously unknown to them. To take on new roles and be

able to accept others, role distance is necessary. This describes the individual ability to look at one's own views, behaviour patterns and so on against the background of national socio-cultural norms. This is important because, if these are not seen in relative terms, different cultural stimuli will not be absorbed as positive learning stimuli; rather, they will tend to strengthen existing prejudices.[71]

The process of establishing common ground in international encounters lies essentially in mutual empathy, which means anticipating (presumed) interpretations by the other person and conducting an examination of one's own possibilities in adjusting to this. This process of establishing common ground is not always free from conflict, because any young people coming together are from different socio-cultural backgrounds and they have different interests. The ability to tolerate different interests, expectations and needs, and make allowances for them in the process of establishing an understanding, is known as tolerance of ambiguity.[72]

Culture is not something static, and neither are the elements and methods of intercultural learning. This means that abstract theoretical learning about the cultural background of others is necessary but not sufficient. In intercultural learning, the aim is to facilitate learning from specific social situations, in which other thinking patterns and ways of behaviour (due to culture and tradition) are clear and available.[73]

3.11 Intercultural learning and dialogue through Euro-Mediterranean youth work

The richness of European and Mediterranean societies lies in cultural diversity expressed by the variety of religious, ethnic and cultural groups and communities which have been present across the region for many centuries. In this context, intercultural dialogue[74] is essential to counter and overcome mutual prejudices and the clash of civilisations, and instead to learn "to live together peacefully and constructively in a multicultural world." Because otherwise we are doomed to be people who are full of fear, anger and enmity in our Euro-Mediterranean environment.

Understanding another culture, but also recognising and accepting it, is a lifelong process. Intercultural encounters, national and international, create numerous chances for intercultural learning to take place, with its emphasis on knowledge, acceptance, recognition, respect, solidarity and co-operation. In this context, Euro-Mediterranean youth work also has a role, being a means of reaching young people and providing them with opportunities to come together and learn from each other. However, increasing contact between culturally diverse people and/or making them aware of cultural differences do not automatically result in tolerance, acceptance and mutual understanding.[75] On the contrary, intercultural encounters always carry the risk of regenerating and/or multiplying the existing prejudices or stereotypes.

Intercultural learning in non-formal education[76]		
Political and Social Level	*Educational Level*	*Methodological Level*
• Equality of opportunities • Respect for cultural diversity • Overcoming ethnocentrism • Basis for European co-operation and integration	• Raising awareness of cultural diversity • Understanding stereotypes and prejudice • Cultural awareness • Interaction and social integration	• Equal opportunities in learning processes • Autonomy and creativity • Experiential learning • Holistic approaches • Emotional or attitudinal development

So, how can Euro-Mediterranean youth work contribute to a process of intercultural learning and dialogue? Learning-by-doing approaches in youth work refer to active learning not only about diversity and others' cultures, but also about one's own identity in relation to others, finding connections and developing empathy. It is obvious that Euro-Mediterranean youth activities can provide an environment for bringing culturally diverse groups of young people together, for learning about the "other", but also about "themselves" through interaction with others. Since mere interaction would not guarantee intercultural learning, one way of ensuring positive outcomes may be helping the participants, youth leaders, youth workers and trainers active in the Euro-Mediterranean youth work develop specific competences to deal with different and unexpected situations. This also refers to the need of developing specific training approaches for each situation, instead of just using similar training tools (for example, the same simulation exercises) for each youth activity.[77] It is also important to prepare individuals and teams for the sensitivities and surprises of working in the Euro-Mediterranean context, especially by being aware of the abundance of possibly biased information produced about the Euro-Mediterranean region.

Another aspect of ensuring positive outcomes of Euro-Mediterranean intercultural learning and dialogue is to work on multiplying the effect of the positive individual/group experiences of the Euro-Mediterranean participants when they go back home. To the extent that intercultural learning is more relevant to "ourselves" than the "other", it is important to create awareness about the individual responsibilities of the participants in bringing their experience back home, sharing it with those around them and continuing to work on it in the future – bearing in mind, nevertheless, that the richness, potential and challenge of intercultural learning is the learning about oneself, one's own multiple cultural affiliations and, therefore, about relating to others. This is always a challenging personal process that can hardly be understood if it has not been experienced. The possibility to experience it is the greatest opportunity that Euro-Mediterranean youth work has to offer to young people.

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75. Mogensen, L. (2006) "Intercultural learning: one concept to embrace it all?… or maybe – not?", published on 18 September 2006 at www.nonformality.org/index.php/2006/09/intercultural-learning.
76. From a presentation by Rui Gomes, 1999.
77. Ibid.

4 Youth participation and active citizenship

Figure 4.1

> Citizenship cannot be reduced to a catalogue of rights and duties, but entails membership of a group or groups, bringing identities into play in a very profound way. It consequently requires an ethical shift that includes a personal and collective emotional dimension.
>
> François Audigier[1]

4.1 Introduction

Every day we witness international organisations signing treaties, parliaments passing new laws, different groups demonstrating in the streets, people electing their parliamentary members, and municipalities collecting taxes. Although, at first sight, these actions seem to have little to do with us, they might affect to different extents our daily lives, directly and indirectly. The question is, then: what do these actions have to do with youth participation and democratic citizenship? How do they really affect us? What do we need to do if we want to actively use and live these concepts?

If we move out of our domestic surroundings, are there other meanings and interpretations of these concepts and if yes, how could we deal with them? Euro-Mediterranean youth work is a very lively example of an environment with multiple understandings of youth participation and democratic citizenship. While, on the one hand, there are various factors affecting the evolution and interpretation of these concepts, on the other hand there also exist many different ways in which Euro-Mediterranean youth work can deal with it.

4.2 Young people's realities – different perceptions of and opinions on being young

➔ 4.2.1 Perceptions and misperceptions of being young

Perceptions of being young vary between adults and young people, among different parts of society, among different political, social and cultural systems, and among people from different historical backgrounds. It is thus difficult to define the term 'young' exactly. Also international institutions define 'being young' differently: for example, for the International Youth Year in 1985 the United Nations General Assembly defined young people as those falling between the ages of 15 and 24 years inclusively. However, a closer look shows up the complexity of the situation: the UN Convention on the Rights of the Child defines 'children' as people up to the age of 18; in the European Union's Youth in Action programme 'young people' are aged from 13 to 30; while the Youth and Sports Ministry of Indonesia defines 'youth' as all those between the ages of 18 and 40. Thus, the concept is fluid and it changes with different perspectives and contexts. In order to find an objective indicator, one could define youth in relation to age.

However, it is still possible to argue that exact numbers are arbitrary and the term 'youth' rather describes a certain state of mind or situation in life that can differ in age from one person to another and from one country or culture to another. Circumstances such as living on one's own (on average earlier in northern countries than in southern countries), having one's own family (on average earlier in Mediterranean and eastern European countries than in western Europe), starting work or staying at school all have an effect on young people's self-definition as young or adult, as well as on adults' perceptions of young people.

The term 'youth' and young people's rights to participate in politics and society are also defined by laws: the moment at which young people enter the sphere of adults in political and economic terms varies in different European and Mediterranean countries. Laws define when young people have the right to take part in collective decision making through the right to vote. The age at which young people receive the right to vote and to be elected varies in different political contexts, but in most countries they gain the right to vote at the age of 18. In some federal states (*Bundesländer*) in Germany and Austria, young people can participate in national elections at the age of 16 and in Slovenia young people at the age of 16 who work can participate in general elections. In contrast, in Jordan, Morocco and Tunisia young people receive the right to vote at the age of 20 and in Lebanon at 21.[2]

In many cases, before they are eligible to vote, young people are not represented at the level of official decision-making institutions and executing policies and they do not have any formal power to put pressure on politicians with regard to their needs and interests. In some cases, young people develop new ways of participation in political life through various structures such as youth councils or youth parliaments. Laws also define when young people have the right to make their own decisions about their personal situation: where to live, who to marry, where to go to school[3] or what job to do. The formulation and implementation of these laws is also affected very much by tradition, political culture and social pressure. These also differ widely due to various factors such as cultures, countries, communities and families.

A common idea that could be important within youth work is that being young is a critical stage in life. "It is a time when many behaviours that influence well-being in adult life are initiated or firmly set in place. Young people have to find their ways

outside of the parents' sphere; they are confronted with questions of identity, of relationship, of sexuality and of professional orientation, to mention just a few aspects."[4]

"Children are the future" and "the future belongs to young people" and therefore "give youth a voice" are common phrases in politics and youth work when adults want to encourage the public to view investments in young people as investments in tomorrow, when the young will take over responsibility for the economy, politics and society. But these statements are still in line with the traditional perspective, which assumes that youth is only a period of transition or development to adulthood, ignoring the fact that young people are already here. Although these statements are true, they are incomplete and hence create misperceptions of youth, such as equating young people with social problems; treating them as having no basic wants; and equating the youth movement and youth organisations with some kind of charitable or welfare organisations whose concern is to organise activities and services.[5]

An alternative perception of youth is that young people are active players in society: they are not only the future, but also the present; they have an identity of their own, with its own values, needs, wants, contributions and ideas. Youth participation therefore does not only mean that young people learn participation to master it for the future, but that they are really taking part in contemporary decision-making processes in order to enrich them with their particular viewpoints. Youth participation further aims to serve development of a democratic society and gives young people the chance to understand and practise active citizenship.

➔ 4.2.2 Factors affecting Euro-Mediterranean youth participation

The modern world is highly complex. This means that decision-making processes have become more complex too, giving young people more free space but, at the same time, less security with regard to what and how to decide. This can, on the one hand, encourage young people to become involved in participation processes, as there are lots of things to decide upon, choices to make and problems to deal with. On the other hand, political and social structures, reasons and consequences are harder to understand, which can discourage young people from participating. Below is an attempt to outline some of these factors, although it is neither exhaustive nor exclusive.

Demography

This is the quantitative importance of young people in Euro-Mediterranean societies. The population of Europe is, in general, in decline. This means that young people form a smaller part of the society, with more responsibility on their shoulders, while the number of older people is increasing. The population of Mediterranean countries is growing, and young people form an important part of society in numbers, even if proportionally slowly declining. Table 4.1 shows future expectations.

Table 4.1: Younger and older age groups (as percentages of population) and fertility rates (average children per woman)

Year	2000	2020	2000	2020	2000-2005
Group	*aged 15-24*	*aged 15-24*	*aged ≥ 60*	*aged ≥ 60*	*fertility rate*[6]
Europe[7]	13.9	10.5	20.3	25.9	1.40
Northern Africa[8]	21.2	17.2	6.5	9.3	3.18
Western Asia[9]	19.5	17.7	6.6	8.6	3.36

United Nations Population Division. World Population Prospects: The 2004 Revision Population Database.[10]

For Europe this means that relevant policies should be drawn up for an ageing society, which implies "reforms addressing the fiscal, financial and labour market implications of ageing, as well as the implications for pensions, social benefits and systems of health and long-term care".[11] However, such reforms also create challenges such as the need to balance policies against public expenditure, which may negatively affect the future of young people on issues such as education and employment.

In the Mediterranean countries[12] on the other hand, young people constitute the largest age group in the population. This importance in numbers stands in contrast to their opportunities for political participation and in influence on society. In addition to economic reasons, some others could be mentioned, such as cultural and social obstacles, values and norms relating to the participation of young people and a lack of political commitment and resources from the governments.[13]

Youth in the context of globalisation

Young people face the fact that worldwide cultural and economic developments now influence local life: for example, the spread of information and communication technologies such as the Internet, mobile phones and networks; the increasing mobility of people and commodities; the expansion of financial activities and, in contrast, the increased disparities in the world.[14] Young people accept and integrate these tendencies into their everyday lives.

At the same time, they realise the negative effects of globalisation, such as new injustices created by new technologies and the lack of opportunities for mobility for some sectors of young members of society. A sceptical view of globalisation could sometimes serve as a common motivation for young people from different areas to act together for fair and sustainable development and thus to jointly participate in politics and society against injustices that are common to them. Global information technology could also serve as a tool for international co-operation to the extent that it enables young people to communicate with fellow young people in other countries, to be exposed to different cultures and to access a variety of information.

Media and information

Visual and printed media such as newspapers, journals, movies, the Internet and television reach a large number of people worldwide and their content strongly influences the images that young people have of each other. There is a lot of information and fiction brought from European to Mediterranean countries, and little (even then it is very one-sided) information and fiction brought from Mediterranean to European countries.

Perceptions are often shaped and reshaped by accepting, filtering and rarely questioning these images and input. The images formed by the media and by public opinion often mutually present 'the East' and 'the West' as different and incompatible with each other in cultural terms and, to a certain extent, as the enemy. This is clearly visible in youth exchanges, where young people have to deal with mutual prejudices and stereotypes as well as with their selective ways of perception, which are influenced by patterns of presentation in the media.

Education and unemployment

Youth make up 25% of the global working-age population but account for 43.7% of the unemployed.[15] Moreover, global youth unemployment continues to rise as the International Labour Organization (ILO) indicated: from 11.7% in 1993 to 14.4% (88 million) in 2003.[16] The pressure for professional qualifications and competition is

steadily increasing, while at the same time, for young people, there are fewer jobs and diminished prospects for a future life on a stable economic basis.

Inequalities in educational opportunities continue to exist and they vary extensively from country to country, as do the patterns of association between such opportunities and individual labour-market outcomes.[17] In the absence of sustainable opportunities in the labour market, many young people have to accept precarious working conditions with no or very poor prospects for the future.[18] This and other factors prevent many young people from gaining the autonomy needed in growing up, and make them "dependent on their parents or on social welfare for a long time".[19]

Unemployment affects more than twice as many young people as other age groups; it is a challenge to European and Mediterranean countries alike. "In Turkey, youth unemployment is about 30%, the same as in Spain. More than 40% of young Portuguese make a living from unstable, temporary jobs. This is, in fact, the western version of the informal sector, which often employs half of the active young people. Social exclusion is massive among young Algerians, but also among French youth. All the states are faced with the same problems of social integration."[20]

Individualisation

One of the most important dimensions of being young is the development of identity. The idea of a stable identity is challenged by the image of a lifelong process of self-positioning in society. There are growing open spaces to fill with regard to the concept of one's own life. Young people often feel unsafe and uncertain about their future, in education and in the world of employment in particular.[21] This is a major challenge for participatory youth work.

Euro-Mediterranean youth work exists in a context in which all the direct and indirect factors of youth participation are concretely experienced. This means working with young people from very different personal, economic, social, political and cultural backgrounds, who are at the same time very interconnected by geographical proximity and historical memories, and the interdependence these cause. People in European and Mediterranean countries are all influenced by the factors discussed above, but they experience different effects.

4.3 Democracy and active citizenship

➔ 4.3.1 Democracy

Literally, democracy is "the rule of the people" from the Greek *demos*, 'people', and *kratos*, 'rule'.[22] From ancient Greek city-states to the present-day globalised world, the meaning of democracy as a form of government (and even governance) has changed, taking different forms such as representative democracy, direct democracy, participatory democracy, liberal democracy, social democracy and deliberative democracy. Thus, understanding democracy in the modern world, together with its links to the concept of 'citizenship' and making use of them in the practice of youth work, is challenging but equally important.

There are two fundamental principles in the idea and moral justification of democracy.[23] The principle of 'individual autonomy' means that no-one should be subject to rules that have been imposed by others, and the principle of 'equality' means that everyone should have the same opportunity to influence the decisions that affect people in society. Although democratic systems differ in form to a great extent, what makes them democratic is the adherence to those ideals.

In terms of its implementation, 'democracy' has three basic contemporary usages:[24]

(1) a form of government in which the right to make political decisions is exercised directly by the whole body of citizens, acting under procedures of majority rule, usually known as direct democracy;

(2) a form of government in which the citizens exercise the same right not in person but through representatives chosen by and responsible to them, known as representative democracy; and

(3) a form of government, usually a representative democracy, in which the powers of the majority are exercised within a framework of constitutional restraints designed to guarantee all citizens the enjoyment of certain individual or collective rights, such as freedom of speech and religion, known as liberal, or constitutional, democracy.

The Council of Europe's approach broadens the classical definition of democracy and makes an essential link between democracy and participation: "Democracy is a form of living together in a community. Within a democracy it is very important to be able to choose between different solutions when issues or problems arise and to be able to have the freedom to do so."[25] Such an approach questions the limited role attributed to the citizens as voters in the traditional understanding of democracy and emphasises the ideas of participation and participatory democracy. As Wenzel argues, there cannot be a universal norm in a democracy, because it is always unfinished and open to improvements, and democracy is based on the permanent attempt to hear and see the other's voice, needs and values and to integrate them into the system.[26]

Democracy is not only the character of a political system, but it can also be considered a way of behaviour, opinion building and decision making in daily life (family, school, university, neighbourhood, youth centres), hence a way of living together. From a youth work perspective, the challenge for democracy can be considered to be organising decisions and actions in a way that offers a maximum of participation for all young people and that takes into account and responds as much as possible to their different needs and values. This implies that the process of opinion building and decision making is important too, not just the result.

Because democracy may not guarantee participation *per se*, development of a civil society and youth organisations in it can play an active role as a complementary measure to ensure such participation. Youth participation is thus an element, an indicator and a starting point of the democratic progress of a society in general, as democracy demands that all of those who are affected by a decision can take part in the decision-making process.

Q: What do you need to create and register a youth organisation in your country?

Euro-Mediterranean youth projects should provide opportunities to critically reflect about the pluralistic concepts and practices of democracy as a way to encourage the participation of young people.

➔ 4.3.2 Citizens and citizenship

Democracy as a form of living together in a community and a way of opinion building and decision making in daily life requires citizens who actively take part in the life of their community. In this definition, citizenship cannot be reduced to a legal or

political concept: it should encompass everyday life. On the one hand, citizenship implies that all citizens, women and men alike, should have full enjoyment of rights acquired through democratic processes and feel that they are protected by democratic society. On the other hand, everyone needs to get involved in matters that concern life in society and to act throughout their lives as active and responsible citizens, respectful of the rights of others.

Although citizenship is normally thought of in relation to the nation state, it needs to be seen in a broader view. A citizen can be understood as "a person co-existing in a society"[27] at different levels, such as the local, regional, international and global levels. As a result, citizenship, in addition to the act of voting, must include "the range of actions exercised by an individual that impact on the life of the community ... and as such requires a public space within which individuals can act together".[28] Active participation of citizens aims to improve not just the knowledge, but also the motivation, skills and practical experience needed to be an active citizen.[29]

It is also important to acknowledge that, in many European and Mediterranean societies, a great number of people are excluded from civil rights or cannot receive the full benefits of citizenship, and social and economic inequalities lead to an unequal distribution of resources and access to rights. For example, minorities may often have formal citizenship of the country in which they live, but may still be prevented from full participation in that society. Or some people such as immigrant workers, refugees or temporary residents can reside in a country but be unable to apply for formal citizenship.[30] One challenge for active citizenship thus is not only to participate in society but also the ability to call into question the established order of values, rules and functioning of systems.[31]

➔ 4.3.3 Education for or through democratic citizenship

The Council of Europe defines education for democratic citizenship as "all practices and activities designed to help young people and adults participate actively in democratic life, by accepting and exercising their rights and responsibilities in society. … The aim of education for democratic citizenship is to strengthen democratic societies by fostering and perpetuating a vibrant democratic culture. It seeks to install a sense of belonging, a commitment to democratic society, and an awareness of shared fundamental values in order to build a free, tolerant and just society at national and European levels."[32]

This definition focuses on the rights and responsibilities in society and on shared values. From a different perspective, the Instituto das Comunidades Educativas breaks with the logic of "education for citizenship" and suggests the concept of "education through citizenship" –which means that citizenship cannot be taught; it can only be learned in a collective process. From this perspective, participation in different projects and in community life at different levels is the best way of education for or through democratic citizenship.

Education for democratic citizenship, therefore, comprises jointly considering the concept of democracy, learning how to analyse people's needs and values, and acting according to democratic principles on a day-by-day basis and in the political sphere.

Q: How does your youth work practice contribute to the purposes of education through citizenship?

4.4 What is youth participation?

➔ 4.4.1 Nature of youth participation

Often, participation in democratic life is reduced to voting or standing for elections. However, the revised European Charter on the Participation of Young People in Local and Regional Life proposes a broader understanding: "Participation and active citizenship is about having the right, the means, the space and the opportunity and where necessary the support to participate in and influence decisions and engage in actions and activities so as to contribute to building a better society".[33]

This definition encompasses two ways of participating: engagement in the decision-making process in a system of representative institutions at local, national and international level; and engagement in actions and activities in civil society, like cultural or social action or activities in the field of non-formal education and information. Similarly one can talk about 'modern' or 'established and current' forms of participation (representative participation and direct participation with all their current variants, such as NGO-based structures, co-management, youth parliaments, school councils, youth hearings or demonstrations) and about 'post-modern' or 'emergent and future forms' of participation, like the various types of expressive, emotional, aesthetic, cultural and digital participation.[34]

In all types of participation, the overall aim is to make a change and to influence society. In this sense, youth participation cannot be considered as a single project or event, but as an approach and attitude in daily life that enables young people to express their opinions, to become involved, to be part of the decision-making process at different levels and to create a dynamic and participatory civil society.

In a UNICEF working paper on the participation rights of adolescents,[35] the nature of and rationale for youth participation is summarised as follows:

- Participation is a human right.[36]
- Participation is critical for self-development, for developing skills, competences, aspirations, self-confidence and valuable resources.
- Participation increases the effectiveness and sustainability of projects and processes.
- Young people can make a valuable contribution to society as they can access people and places and produce ideas that adults cannot. They are a potential for innovation and thus part of the solution, not, as they are often viewed, only part of the problem.
- Participation fosters learning, builds life skills and enables self-protection.
- Youth participation is an essential part of democracy, as excluding young people from decision making would exclude a large part of the population.
- Young people's participation contributes to civil society by building a sense of belonging, solidarity, justice and responsibility, caring for people in need, and sensitivity towards people who are different.

The definition of participation should be linked to the society where it occurs; changes in the forms of participation should reflect changes in society.[37] In the Euro-Mediterranean youth work context, there are differences in the forms of participation from one country to another. How far do different societies allow their citizens to influence the public decision-making process, apart from through elections? Do young people really have the right, the means, the space and the support for their activities and civil engagement? Are relevant actors (such as politicians and the media) ready to take into account the ideas of young people? Are they accustomed to doing so? Are they ready to offer opportunities for active youth participation? Are they aware of existing obstacles and specific needs related to youth participation?

Q: What are the figures/trends about levels and forms of youth participation in your country?

The participants of a training course[38] came up with the following definitions of youth participation:

Participation is…

… co-operation between people for a common aim (Egypt)

… becoming active and having an effect (Italy)

… having an impact on society (Germany)

… an attitude put into practice in daily life (Spain)

… serving the society where there are lacks and needs (Lebanon)

Successful participation is…

… based on mutual respect, communication, empathy, the exchange of ideas, clear roles and awareness of one's own competences (Egypt)

… a dialogue between people and institutions in a society (Italy)

… when the process has a continuity (Germany)

… reaching realistic goals and receiving feedback on them, which leads to personal satisfaction (Spain)

… possible where there is no political interference (Lebanon)

→ 4.4.2 International resolutions and conventions on youth participation

Since the 1980s, there have been several conventions, recommendations and programmes about children's and youth participation at the international and regional level, which show that governments, international organisations and non-governmental organisations have a growing concern about youth participation. The formulations and interpretations of participation differ and develop over time and from one institutional structure to another.

Table 4.2: Resolutions and agreements about youth participation

Organisation	Year	Contents
United Nations (UN)	1989	The United Nations Convention on the Rights of the Child, Article 12: "All children have the right to express their views and to have them taken into account in all matters that affect them". Articles 13, 14 and 15 establish children's rights to access to information, to freedom of belief and to freedom of association. This is the most widely ratified agreement, by nearly all states except the USA and Somalia.
UN Conference on Environment and Development	1992	The Agenda 21 Declaration (Rio Declaration) demands that "youth … participate actively in all relevant levels of decision-making processes …. In addition to their intellectual contribution and their ability to mobilise support, they bring unique perspectives that need to be taken into account." The Agenda calls upon governments to establish procedures for consultation and possible participation of young people in decision-making processes at local, regional and national and international levels.
Euro-Mediterranean Partnership	1995	The Barcelona Declaration stresses the essential nature of education and training of young people; recognises the essential contribution that civil society can make to the Partnership and the importance of encouraging contacts and exchanges between young people.
Council of Europe	1996-1997	Recommendations 1286 and R(97)3 establish the status of young people as individuals with particular rights and recommend the active participation of young people in decision making within family and in society.
European Union (EU)	1998	Resolution of the Council of the EU recognises youth participation as an essential challenge in forming society in Europe; states that young people should be given wider opportunities for participation; invites youth associations, youth organisations and young people themselves to suggest participation projects; and calls on the commission to make youth needs and interests a cross-section task for all decisions.
EU	2001	The White Paper of the European Union on Youth, which was developed together in collaboration with young people at local, regional, national and European level,[39] presents participation as one of the priorities for youth politics in the EU.
League of Arab States	2003	Arab Action Plan on Childhood (Ten-Year Plan) aims to: (Part 3, Article 11) make use of rights of participation and expression of opinions, such as children's parliaments; (Part 3, Article 12) expand participation in various educational and media-orientated activities; (Part 3, Article 13) enable young people to exercise the right of expression within the family, in cultural or media institutions, in judicial and administrative contexts and with official authorities.
EU	2003-2004	The EU YOUTH programme supports local networks of youth participation projects and international networks of local youth participation projects.
EU	2006	The new EU YOUTH in Action programme makes youth participation a major criterion by which a project may be judged worthy of support.

Organisation	Year	Contents
Council of Europe	2003	The Congress of Local and Regional Authorities of the Council of Europe's Revised Charter on the Participation of Young People in Local and Regional Life states that "Participation and active citizenship is about having the right, the means, the space and the opportunity and where necessary the support to participate in and influence decisions and engage in actions and activities so as to contribute to building a better society".
African Union	2006	The Pan-African Youth Charter (Article 14) states: "every young person shall have the right to participate in all spheres of society". Steps to promote active youth participation in society are recommended, such as a quota system for young people in parliament and other decision-making processes, provision of access to information and education, and training for young people to learn their rights and responsibilities.
Council of Europe	2008	Recommendation, resolution and report of the Congress of Local and Regional Authorities of the Council of Europe on Integration and Participation of Young People at Local and Regional Level states that "the active participation of young people in the political and social life of a region and municipality is a fundamental factor in the overall development of democratic institutions and constitutes an essential contribution to social cohesion." To maximise the potential for youth commitment and participation, "local and regional authorities have a major role to play in developing networks and partnerships between youth organisations, NGOs and local government."

➔ 4.4.3 Pre-conditions for youth participation

When talking about obstacles to youth participation, many similarities can be observed in the Mediterranean and European countries, even if sometimes at different levels of intensity, and efforts to solve them result in diverse opportunities for participation.

Democracy, human rights and the rule of law

The main pre-conditions for active participation and democratic citizenship are the presence of a democratic system, respect for fundamental human rights, notably freedom of expression and association, and the rule of law. The Euro-Mediterranean Partnership, through the Barcelona Declaration, states that "all partners have declared their joint commitment to political reform, good governance and human rights", recognising "civil society as a key actor for the promotion of democracy and development".[40]

Such a statement is not easy to put into operation since there are different perceptions and practices in European and Mediterranean countries. In Europe, for example, concern is regularly expressed about limitations to civil rights in preventing terrorism; the discrimination against members of different minorities remains an equally alarming reality. In the Mediterranean region, strong concerns are regularly voiced about restrictions to freedom of expression, assembly and association, which are all key factors in participation.[41]

Education, information, health and basic resources for living

Without adequate education and access to information there is little chance of young people participating in a political and social system. While school attendance is standard practice in most countries, a significant percentage of children and young people, especially girls, still do not go to school or leave after only two or three years. There are several reasons for this, such as getting married, helping their parents to cultivate the land or seeking employment in the city. However, even when access to school education is guaranteed and compulsory, school systems are by nature rather inflexible and can rarely adapt to the needs of individuals. Moreover, while it is generally considered that a good school education is a guarantee of a good job, in an increasing number of countries, young people with excellent qualifications and degrees find their access to the job market blocked by the lack of opportunities.[39]

Poverty and bad health conditions prevent young people from dedicating their time to activities for active participation, as they need to struggle for the resources that support their existence. In Europe, higher economic development levels often mask the reality for many young people living in poverty and increasingly subject to precarious living conditions that affect their access to housing, employment and health care. In Mediterranean countries, increased rates of poverty, lack of medical care and rises in the rate of illiteracy,[43] experienced to different degrees in different countries, present a major obstacle to social integration and active participation.[44]

Peace

War and major internal or external conflicts can make it difficult for the necessary attention to be paid to the needs of young people, and resources are allocated to policies other than those related to young people. Moreover, the involvement of young people in conflicts also prevents efficient youth participation. Peace in this sense is not only a necessary condition for youth participation but can also be a means to enable young people to be involved in participatory activities in a constructive manner.[45]

An effective youth policy

One tool for the enhancement of youth participation is the existence and functioning of a youth policy, which can be thought as a "legal and constitutional instrument of promoting full and effective participation and empowerment of youth in the life of society now and in the future".[46]

➔ 4.4.4 Challenges to youth participation

Social exclusion and inequalities of opportunities

High (youth) unemployment rates, inequality of opportunities in education and training, social exclusion from quality services (housing, health, culture and justice), discrimination, poverty and risk of marginalisation are still relevant in European and Mediterranean societies,[47] and they are often aggravated in the case of young migrant, refugees or young people associated with ethnic or social minorities. Support is especially needed

for disadvantaged young people and those with fewer opportunities in order to ensure their active participation in economic, social and political life.

Q: What can we do to create an environment that is favourable to encouraging underprivileged young people to actively participate?

Need for gender mainstreaming

Looking at the ratio of young men to young women, it is possible to argue that young women are widely under-represented, especially in the fields of political participation and decision making. In some European and Mediterranean countries high illiteracy rates,[48] poverty and traditional gender roles are obstacles that prevent women from participating actively in public life.

Lack of interest in political participation

Young people in European and Mediterranean countries are generally not tired of, uninterested in or apathetic about politics; rather, they feel that politics is tired of, uninterested in and apathetic about them. The problem is that daily life seems to be very far from national politics and it is hard to understand how their involvement can influence it. Issues such as environmental degradation, economic crises, traffic problems and city planning affect young people as much as adults. It is therefore an important task of youth work but also governmental structures to create opportunities for participation and to support young people in developing towards active participation.

Information

The media and providers of information do not necessarily provide the public with unbiased and objective information. It is very important to develop high quality, unbiased information that is accessible to all young people by using adequate information channels (the Internet, video, cinema, etc.), by visiting youth places (schools, youth centres, etc.) and by involving young people themselves in the dissemination of information and advice. On the other hand, young people should be well equipped to filter and question the information they receive from various sources, and to develop their own approaches in participatory activities.

Recognition of all forms of youth participation

Traditional methods of participation such as political parties, unions or confessional groups are often not attractive to young people because of their processes and structures. Also, traditional youth associations are in decline in Europe and have not really had a strong tradition in Mediterranean countries.[49] In Mediterranean societies, active youth groups that have enough resources for mobilisation are often linked to political parties or governmental affiliations and thus do not represent young people in their political and social diversity.[50] In addition, traditional youth councils, youth associations and youth organisations in both European and Mediterranean countries have several limitations: they do not necessarily represent a socially balanced cross-section of young people; members often use their activities in an organisation as a step in their career planning; and the people who represent young people in those organisations are not necessarily young themselves.

Some examples of participatory models

Servicestelle Jugendbeteiligung (Youth participation resource centre)[51] *in Germany*

The philosophy of their work is "from young people for young people". The level of young people's self-responsibility in this organisation and the scale and intensity of their activities are both very high. They form a big network among engaged young people in the whole country, offering support, information and training for any form of youth participation.

The Canaan Young Parliament in Gaza[52]

This was established in 1998 with the aim of developing the capacities of children and young people (aged 9 to 15) to play an active role in their own development and their community. Each year, 100 children and young people from 20 community organisations are given training, mentorship and support to develop their own activities to address issues affecting their lives. Moreover, the Friends of Canaan's Parliament Committee was set up in 2000 to involve parliament alumni (aged 15 to 18) in mentoring and supporting their younger counterparts in the parliament.

The participation workshops of the Development for People and Nature Association in Lebanon

Young people are taught in a series of workshops by scientists and by politicians about the political and electoral system, to encourage them not only to vote but also to become candidates for political functions. Participants also discuss problems of youth participation in Lebanon and exchange their personal experiences. A particular aspect of the workshops is that they take place in all five regions of Lebanon and that people from all political wings participate in them.

➔ 4.4.5 Co-operation between different education sectors

Successful youth participation needs a holistic approach across different areas of learning, including the home, friends, school, youth associations and youth clubs.[53]

Non-formal and formal education

Co-operation and dialogue between youth workers and school teachers can help increase social integration and active citizenship across economic and ethnic differences.[54] This kind of co-operation depends not only on the school system and the political situation in a given social context but also on the will of the teachers, school directors and actors in youth work.

Non-formal and informal education

As well as the mass media, families and friends have great influence in developing the active engagement of young people. In Euro-Mediterranean youth work, experience shows that community-orientated approaches that include neighbours and families are more prevalent in Mediterranean countries as part of usual cultural practices and political realities.

Non-formal education and volunteers

Voluntary service – the direct contribution of a young person to a community and/or place – is an important field of informal learning for democratic citizenship. Voluntary work enables young people to participate at different levels of society, notably at local level, and stimulates interest in civic engagement. International voluntary service goes

one step further, engaging the volunteer in a cultural and political setting different from their own; the result is a two-way exchange between the volunteer and the hosting community.

Roles for adults[55]

Youth participation in different sectors of education requires young people and adults to learn new ways of working together. Such efforts are collaborative, interdisciplinary and not overly professionalised. Adults may need to develop or build their skills to serve effectively as mentors for young people. It is clear that working together for empowering young people through participation is mutually beneficial for everybody involved in such efforts.

Roles for adults in youth participation may include:

- caring: being available and showing genuine concern for young people;
- flexibility: being willing to listen and adapt;
- support: working with young people, rather than doing things for or to young people;
- commitment: valuing the rights of young people to have a voice in decisions affecting their lives, and creating opportunities for meaningful involvement;
- respect: demonstrating acceptance of young people's contributions, values and opinions.

Q: Can these roles be found in your organisation or youth projects? What other roles do adults have?

Participation may be quite uncomfortable for adults working with and for young people. They have to give power to the young and thus must become aware of and confront themselves with their own power and their desire to keep it. This is also the case in international youth work. The relationship between participants and facilitators should be that between subjects who are all involved in learning and experimenting, thus avoiding the subject–object relation prevalent in most projects.[56]

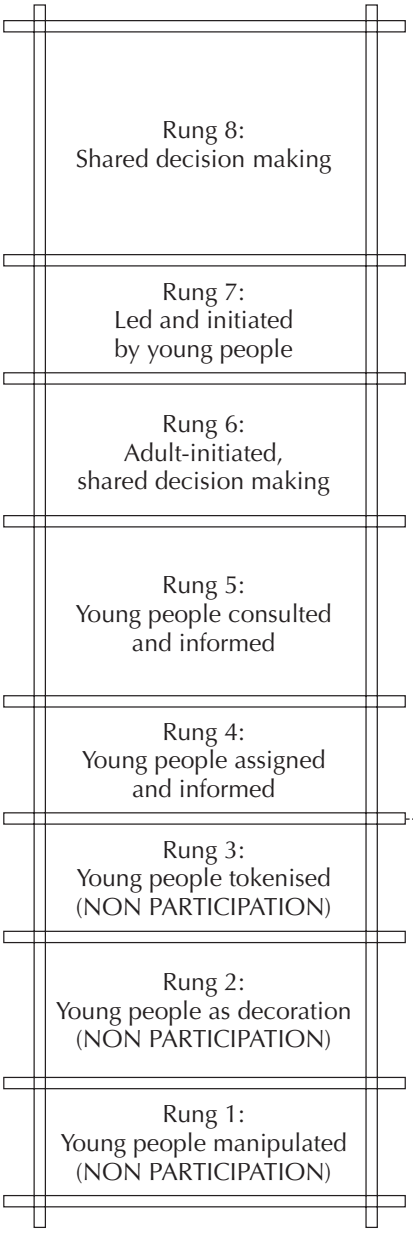
Ögren, who analysed pilot projects of youth participation in schools and urban development in Sweden,[57] found that the adults who were involved in the project were not willing to give away power to the children because they felt powerless themselves, in a kind of sandwich situation where they came under pressure from above and from below. This example shows clearly that the learning process must include the capacities of the multipliers who are working with the young people.[58]

→ 4.4.6 'Playing' participation

Participation is a term that has become very much used and abused in youth work, as participatory activities have become fashionable in projects, in the view of politicians as well as of donors. Participation or pseudo-participation can be abused, by using it to legitimise individual decisions taken by politicians, to legitimise a whole political system that people are tired of, to bring back young people's interest in politics or to pacify young people who are perceived as a danger. Often young people are required to play politics, but not to make politics. This can be very counterproductive, because it can provoke them into turning their backs on politics and active citizenship.

The Ladder of Participation[59] is a model developed by Roger Hart for thinking about youth participation. The model can help youth workers to analyse participation in their youth projects. Which level of participation seems to be useful and possible with a certain group in a specific situation? In the model, the bottom three rungs describe youth involvement that is not true participation, while the top five rungs describe true participation, where there is no hierarchy between the rungs (4-8), but it always depends on the situation.

Figure 4.2: The Ladder of Participation



8) Youth-initiated, shared decisions with adults: where projects or programmes are initiated by young people and decision making is shared among young people and adults. These projects empower young people while at the same time enabling them to access and learn from the life experience and expertise of adults.

7) Youth-initiated and directed: where young people initiate and direct a project or programme. Adults are involved only in a supportive role.

6) Adult-initiated, shared decisions with young people: where projects or programmes are initiated by adults, but the decision making is shared with the young people.

5) Consulted and informed: where young people give advice on projects or programmes designed and run by adults. The young people are informed about how their input will be used and the outcomes of the decisions made by adults.

4) Assigned but informed: where young people are assigned a specific role and informed about how and why they are being involved.

3) Tokenism: where young people appear to be given a voice, but in fact have little or no choice about what they do or how they participate.

2) Decoration: where young people are used to help or bolster a cause in a relatively indirect way, although adults do not pretend that the cause is inspired by young people.

1) Manipulation: where adults use young people to support causes and pretend that the causes are inspired by them.

Q: At which level of the ladder are young people usually involved in your projects?

➔ Real participation projects:

- encourage young people to represent young people's interests;
- reach as many young people as possible, not only organised young people;
- are rooted in the particular interests of the young people;
- take gender awareness into account, including the specific interests or needs of girls (young women) and boys (young men);
- can be concerned with the local situation as a first step, and the national and international political levels as subsequent steps;
- fight against the exclusion of any group of young people;
- promote a dialogue with the responsible people on any topic that concerns the situation of young people;
- are really able to influence policies;
- are transparent concerning the real possibilities and limits of participation;
- are publicly visible;
- offer possibilities for immediate results and thus promote the engagement of those who want to be involved for a short and specific issue;
- have continuous structures which promote institutionalisation, follow-up activities and experienced participants;
- use youth-orientated methods of work and communication and must not simply copy styles and methods used in adults' political processes;
- have, in order to be sustainable, a stable environment with steady logistical, financial and advisory support;
- allow young people to make mistakes.

4.5 How to promote democratic citizenship through Euro-Mediterranean youth activities

Although democratic citizenship can be promoted through local, regional and national levels of youth activities, international youth activities can also provide a space for mutual learning and promote long-term youth participation and democratic citizenship. They are, on the one hand, a opportunity to reflect about oneself on matters of identity and self-positioning in society and, on the other hand, a chance to learn from each other about different ways of expressing oneself, of dealing with problems and of participating in social, cultural and political life at local, national or international levels. To make this possible, it is essential to use a methodology that encourages youth participation before, during and after the activity.

The rest of this chapter aims to give some practical advice on different ways of promoting democratic/active citizenship in youth activities in Euro-Mediterranean youth work. The approach below is based on methodological guidelines that promote dialogue, openness, sensitivity for other cultures and respect. However, emphasis is also placed on the specific political, social and cultural aspects of the Euro-Mediterranean region that might be of importance in practice.

Q: How do you involve and support young people who are not used to participating actively in youth projects?

Competences

We might utilise a model that classifies the core competences associated with democratic citizenship into three broad categories, but which also takes into account the effective competences and those connected with the choice of values:

a. cognitive competences, such as competences of a legal and political nature, knowledge of the present world, competences of a procedural nature, knowledge of the principles and values of human rights and democratic citizenship;

b. ethical competences and value choices: reflection on different values that imply, for example, recognition and respect of oneself and others, positive acceptance of differences and diversity, and recognition of one's own limits;

c. capacities for action, sometimes known as social competences: the capacity to live with others, to co-operate, to construct and implement joint projects, to take on responsibilities, the capacity to resolve conflicts in accordance with the principles of democratic law, the capacity to take part in public debate.

Corresponding to these three categories of competences, it is possible to promote democratic citizenship in international youth activities in three different ways:

a. The subjects related to participation and democratic citizenship can be addressed in projects, training events, seminars or conferences and thus offer opportunities to learn about different social, cultural and political backgrounds and contexts, different legal and political structures and possibilities of participation. Developing cognitive competences in this field also means learning to compare and analyse different kinds of information and different concepts of participation and democracy in order to be able to learn from each other.

b. Concerning personal ethical and value choices, international youth activities offer a special opportunity to experience solidarity and tolerance, to widen one's own horizons and to become more open-minded, through a methodological approach that facilitates intercultural learning and is centred on democratic and participatory principles.

c. Concerning capacities for action and social competences, it is very important to offer training in practical skills and know-how for youth participation.

➔ 4.5.1 A participatory and democratic approach for international youth activities and projects

The combination of youth participation and democratic citizenship represents a special challenge in creating a group dynamic where everybody finds their place and is able to learn and contribute as much as possible to the joint activity. This implies working on a methodological approach that comprises all the principles theoretically discussed in this chapter.

Participation in all steps

For youth participation, it is important that projects and activities are developed for, with and by young people. For international youth projects this might be particularly challenging because of the physical and sometimes cultural distance between participants from different countries. Youth workers have a role to play here, notably by bridging communication between all the partners and youth groups involved, by

stimulating preparation of young people and by smoothing the barriers to open participation created by distance and communication problems. Some creativity is required to overcome this challenge and to give the young people as much ownership as possible of the project's purpose and process.

Different starting points – different levels of participation

The aim always needs to be that the young participants identify with the activity, they are very well informed about it and its organisational aspects, and they decide on their own or together with a youth worker about everything concerning this project.

Transparency on the possibilities and limits of participation

It is important to ensure transparency concerning the roles, responsibilities and tasks of the team in charge of the activity and the participating group. The participants need to know about the possibilities but also the limits of participation.

The role of the trainer/facilitator

The attitude of the trainer/facilitator is an important factor influencing the participation dynamics of the group. If democratic citizenship is to be internalised, some basic participatory and democratic values and attitudes should be maintained.

Some tips for trainers/facilitators

- Respect all the participants as human beings with equal rights.
- Show real interest in their ideas, opinions, needs and wishes.
- Be aware of your power as a trainer and try to give away your own power as much as possible.
- Try to make contact with participants during informal moments of the course, being a member of the group.
- Be open to learn both from the other trainers and from the participants.

Different concepts of learning and teaching

Participation does not refer just to participants in youth activity but also to the (international) team in charge of developing and managing the activity. In an international team different concepts of authority and leadership come together, and it is the task of the team to find a way to deal with these differences and, at the same time, to create a cohesive whole.

Brainstorming

A trainer asked the group about topics they would like to discuss in small groups (brainstorming). The idea was to give time for a discussion on questions that had arisen during the seminar. Some participants started directly to make suggestions because they were used to giving their opinions in a seminar; but some others did not say anything. Remembering discussions in the international team about learning/teaching methods in different countries, the trainer then put a big piece of paper on the ground in the middle of the circle and asked the participants to write down their ideas. Immediately those participants who had been silent stood up and started to write.

Some basic methods and guidelines will help to ensure opportunities to participate and democratic standards in youth exchanges.

- Collection and discussion of expectations: at the beginning of an international project, when the group meets for the first time, a discussion of the expectations of all the participants and how they might work together to develop the programme helps the group to position themselves and to identify with the project.
- Collective elaboration of rules: the process of working out the rules for living together can help people to understand each other in an international youth activity. In Euro-Mediterranean youth activities, talking about topics such as punctuality, alcohol or respect can help to create an atmosphere of trust and common engagement.
- Discussing the programme: if it is not possible to develop the programme with the participants before the activity, it is still possible to plan it rather openly and give them a chance to have a say.
- Ongoing evaluation: this enables the trainers/facilitators to get an idea of how the group feels and at which stage in the process they are, so that the programme can be modified according to the feedback, needs, interests and requests of the group.

Conflict transformation as an important element of democracy learning

Conflict and diversity of points of view are inherent to participation. It is very important not to hide or cover up conflicts, but to try to perceive them as a chance for development. They can be used to provide a space to get to know different points of view, different needs, wishes and fears, and to look for creative solutions. Cultural differences can lead to conflicts and to a disintegration into subgroups in an international youth activity if there is no space to exchange ideas and perceptions about different habits and needs resulting from different cultural backgrounds. However, it is also important not to explain every kind of behaviour through a person's cultural background, since cultures are very complex and cultural differences also exist between people from the same country!

When communicating about conflicts it is very important to be sensitive to different ways of communication, like direct and indirect ways of communication. Some people are used to talking about problems, to naming them directly and to criticising others openly. In other countries and social contexts this would be perceived as offensive and should be avoided. Dealing with these different ways of communication is one of the main challenges in Euro-Mediterranean youth work, especially when dealing with conflicts.

Personal space

On a training course, the trainers noticed that some participants found it very hard not having any private space or any chance to be alone for a moment, while most other participants did not have a problem with this at all. This eventually led to self-isolation of those participants. In this situation, the trainers decided to talk with the whole group about different needs for individual space and to take them into account in organising the rest of the course. Everything went much better afterwards!

Language barriers

Linguistic competences may define the level of participation in international youth activities. Translation is one way of overcoming the negative effects of language barriers, but there are also other methods, such as games of linguistic animation and non-verbal communication methods. It is important to develop with the group effective ways of communicating, other than purely linguistic ones.

Q: Do language barriers hinder the participation of less-advantaged young people in your international youth activities?

Participation and democratic citizenship in the long term

The real challenge in Euro-Mediterranean youth work is to ensure that participants use their experiences, knowledge and contacts after these activities, to develop local, regional, national and international youth projects and youth work practices and to engage in the local community. Some of the methods could include sharing the results and talking about the experiences in school/university, in associations, with family and friends; writing a press release or articles for local/regional/national/international publications; or maintaining contact with local authorities responsible for youth policy and informing them about the results of the activity.

Notes

1. Audigier, F. (2000) *Basic Concepts and Core Competencies for Education for Democratic Citizenship*, Council of Europe, Council for Cultural Co-operation, Education for Democratic Citizenship project, DGIV/EDU/CIT (2000), p. 23.
2. KRÄTZÄ, Wahlrecht – Wahlalter International, available at http://de.kraetzae.de/wahlrecht/international/ (accessed on 3 November 2007). The figures are from *The World Factbook* 2003 and *Fischer Weltamanach* (October 2003 and 2004).
3. The duration of compulsory basic education varies among the Euro-Mediterranean countries, ranging from the minimum of between the ages of 6 and 12 in Lebanon and Syria and the maximum of between the ages of 6 and 18 in Belgium and Germany (UNESCO: Education for All Global Monitoring Report 2006, Paris 2005).
4. McCreary Centre Society. Available at: www.mcs.bc.ca/ya_base.htm (accessed on 3 November 2007).
5. Saifuddin, A., "Voices of youth on national youth policy", available at www.icnyp.net.
6. Fertility rate refers to average number of children per woman according to the Population Division of the United Nations Secretariat.
7. Austria, Belgium, the Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Ireland, Italy, Latvia, Lithuania, Luxembourg, Malta, Netherlands, Poland, Portugal, Slovakia, Slovenia, Spain, Sweden and the United Kingdom.
8. Algeria, Egypt, Morocco and Tunisia.
9. Cyprus, Israel, Jordan, Lebanon, Occupied Palestinian Territories, Syria and Turkey.
10. Available at www.esa.un.org/unpp/p2kodata.asp.
11. See www.oecd.org/ageing.

12. The Mediterranean countries referred to in this text are the Mediterranean Partner Countries of the Barcelona process.

13. Analytical report, Regional seminar on national youth policies for the Middle East and northern Africa region, organised by UNESCO Regional Bureau for Arab States, with the technical and financial co-operation of UNICEF, Save the Children Sweden and The International Council on National Youth Policy, December 2004.

14. Globalisation and sustainable development, Resolution 1318 (2003), Parliamentary Assembly of the Council of Europe.

15. The United Nations *World youth report 2007: young people's transition to adulthood: progress and challenges*, The Department of Economic and Social Affairs.

16. International Labour Organization (2004), Global employment trends for youth, International Labour Organization, Geneva.

17. European Commission (2001) *Study on the state of young people and national youth policy in Europe*. Final Report, IARD.

18. The United Nations, *World youth report 2005: young people today and in 2015*, The Department of Economic and Social Affairs.

19. European Commission, *Freeze-frame on Europe's youth ... for a new impetus: the main results of the Eurobarometer 2001 survey on youth*, European Commission, Directorate-General for Education and Culture.

20. Sami Nair (2002) "Introduction", in *Avoir 20 ans dans 20 ans en Méditerranée*, INJEP, French National Institute for Youth and Community Education. UDIP 03/2002.

21. Targeted Meeting 2, Budapest, Hungary, 22-26 October 2004: expert input by Dr Anthony Azzopardi on the situation of young people in the Euro-Mediterranean Region.

22. "Democracy", in *COMPASS: a manual on human rights education with young people*, Council of Europe Publications, 2002, pp. 326-330.

23. Ibid.

24. "Democracy", *Encyclopædia Britannica* from Encyclopædia Britannica Premium Service. www.britannica.com/eb/article?tocId=9029895 (accessed 10 May 2006).

25. *Education for Democratic Citizenship (EDC) Glossary*, Council of Europe, available at www.coe.int/t/dg4/education/edc/What_is_EDC/GlossaryKeyTerms_en.asp#P184_6273.

26. Wenzel, Florian M. (2004) "Wovon reden wir eigentlich? Von der notwendigen Auseinandersetzung über Begrifflichkeiten der politischen Bildung" at www.politische-bildung-schwaben.net/content/view/105/42/.

27. *Education for Democratic Citizenship (EDC) Glossary*, Council of Europe.

28. Ibid.

29. Siurala, L. (2005) *A European Framework for Youth Policy, Directorate of Youth and Sports*, Council of Europe Publishing, p. 45.

30. "Citizenship", in *COMPASS: a manual on human rights education with young people*, Council of Europe Publications, 2002, pp. 322-325.

31. Manuela Coreira and Rui D'Espiney, unpublished paper of the ICE (Instituto das Comunidades Educativas).

32. Council of Europe – 2005 European Year of Citizenship through Education. See www.coe.int/T/E/Cultural_Co-operation/education/E.D.C/default.asp

33. Appendix to Recommendation 128 (21 May 2003).

34. Siurala, L. (2000) "Changing forms of participation", Round Table: New Forms of Youth Participation, *Youth Policy Papers*, Biel (Switzerland), 4-6 May 2000. Available at www.coe.int/T/E/Cultural_Co-operation/Youth/Changing_Form_Participation.doc.

35. UNICEF (2001) The participation rights of adolescents: a strategic approach. United Nations Children's Fund. New York August 2001 (Working paper series). This paper defines "adolescents" as young people aged between 10 and 19; different terms such as "youth" and "young people" are also used to refer to people in this age range.

36. See Universal Declaration of Human Rights, especially articles 21 and 27, UN General Assembly resolution 217 A (III) of 10 December 1948.

37. Ibid.

38. This training course was one in the series on youth participation. It was entitled "With each other – from each other – for each other", and was held in Berlin on 9-18 April 2004. The participants came from Germany, Spain, Italy, Egypt and Lebanon.

39. Although the way that young people were included in the process was very much criticised, the white paper was the first document at European level that formally gave this opportunity for youth participation and thus initiated much reflection on ways of helping young people to participate in political processes.

40. Huber, B. (2004) "Governance, civil society and security in the Euro-Mediterranean Partnership: lessons for a more effective partnership", EuroMeSCoPaper No. 39, available at www.euromesco.net/media/euromescopaper39.pdf.

41. During the Arab civil society meeting in Amman on 9-10 May 1999, legal experts and activists declared that associations can only play their important role concerning the enhancement of democracy and the strengthening of civil society through respect for the Principle of Freedom of Association.

42. "National Youth Policies", a working document from the point of view of 'non-formal education' youth organisations, produced by the Chief Executive Officers of World Alliance of Young Men's Christian Associations, World Young Women's Christian Association, World Organization of the Scout Movement, World Association of Girl Guides & Girl Scouts, International Federation of Red Cross & Red Crescent Societies, The International Award Association, as a complement to "The education of young people: a statement at the dawn of the 21st century".

43. Azzopardi (2004) states that for young people between the ages of 15 and 24, the average illiteracy rate in Europe is 0.2%, while that in the Mediterranean is 25%.

44. Arab civil society meeting in Amman on 9-10 May 1999.

45. See Chapter 9 "Peace and conflict" in this T-Kit.

46. Saifuddin, A. (2001). For a more detailed account of the concept of 'youth policy', see Chapter 1 "Political and Institutional Context of Euro-Mediterranean Youth Work" in this T-Kit.

47. See www.youth-partnership.net/youth-partnership/ekcyp/BGKNGE/Social_inclusion.

48. According to the Arab Human Development Report 2002, despite the considerable strides made by Arab countries in the field of education, illiteracy rates remain extremely high for men (31%) but much higher for women (58%). In 1999 illiteracy rates in Morocco were 38.9% for men and 64.9% for women, and in Egypt 33.9% for men and 57.2% for women. Hoda Elsadda (2004) *Women in the Arab world: reading against the grain of culturalism*, IPG 4/2004.

49. European Commission (2001) *Study on the state of young people and national youth policy in Europe*, Executive Summary, IARD, Milano.

50. Arab NGO Network for Development at www.annd.org/Youth%20In%20Arab%20World/Youth.asp.

51. See www.jugendbeteiligung.info/sjb/68527.html.

52. See www.canaan.org.ps.

53. Research seminar on Political Youth Participation, European Youth Centre, Strasbourg. November 2003: "What about youth political participation? Research into policy on practice" by Bryony Hoskins, in *Coyote*, Issue 9, August 2004.

54. Ibid.

55. This section is drawn from McCreary Centre Society, "Roles of non-youth", www.mcs.bc.ca/ya_role.htm.

56. Winkelmann, A. (2004) *Internationale Jugendarbeit im Kontext von Globalisierung, Migration und Modernisierung: auf dem Weg zu einer theoretischen Fundierung*. Oldenburg: Joseph Schmitt Preis [for Carl-von-Ossietzky Universität]. Available at www.joseph-schmitt-preis.de/005_Arbeiten.htm.

57. *Kinder und Jugendliche bestimmen mit, Praxishandbuch für Kommunalpolitiker, Kinder- und Jugendeinrichtungen und Schulen in Brandenburg*, Ministerium für Bildung, Jugend und Sport Brandenburg, FIPP e.V. Berlin (Hrsg.), Brandenburg 1998.

58. This is also one aspect of the common objectives for participation by and information for young people in the Council Resolution of 25 November 2003.

59. Hart, R. (1997) *Children's participation: the theory and practice of involving young citizens in community development and environmental care*. Earthscan, London and UNICEF, New York. This model has been based on S. Arnstein's "ladder of citizen's participation", published as "A ladder of citizen's participation", *Journal of the American Institute of Planners*, Vol. 35, No. 4, July 1969, pp. 216-24.

5 Human rights and human rights education

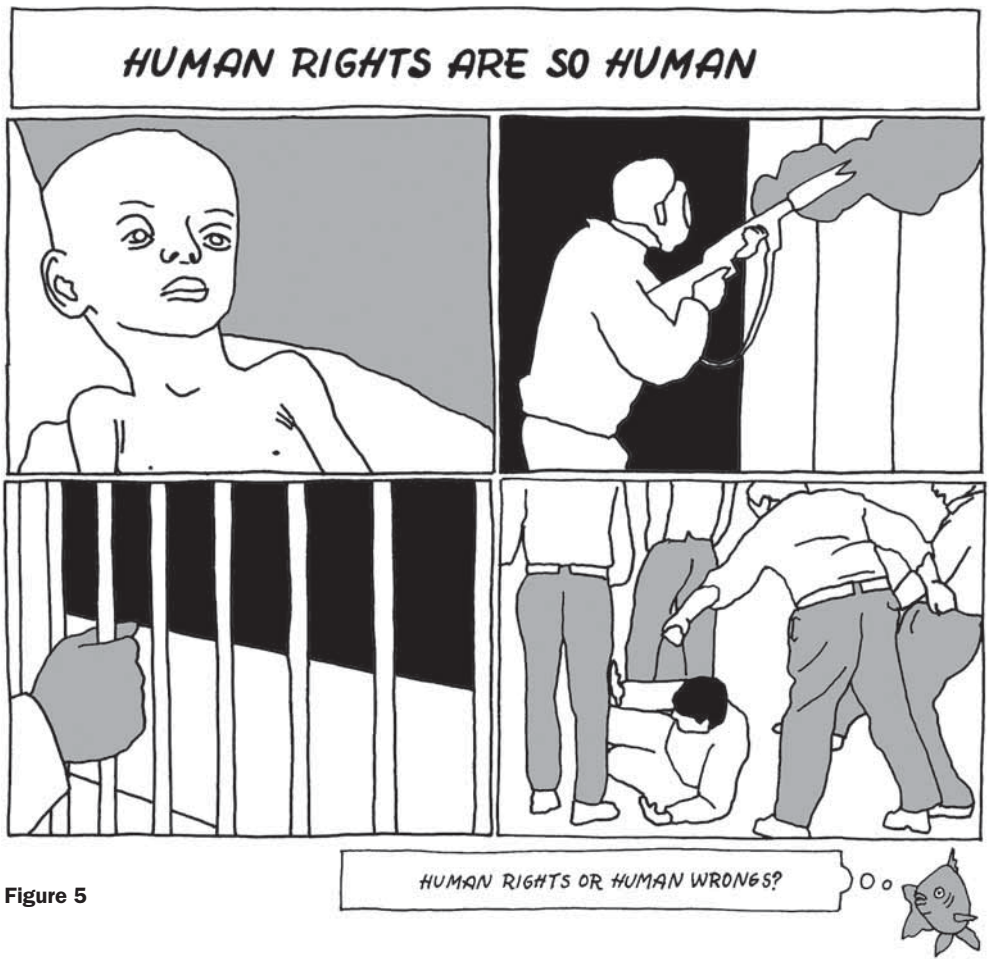


Figure 5

> All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.
>
> Article 1, Universal Declaration of Human Rights

5.1 Introduction: what are human rights?

A right is an entitlement, something you deserve to have, something you ought to have and something it would be wrong to deny you. A human right is something you deserve to have and ought to have because you are a human being.

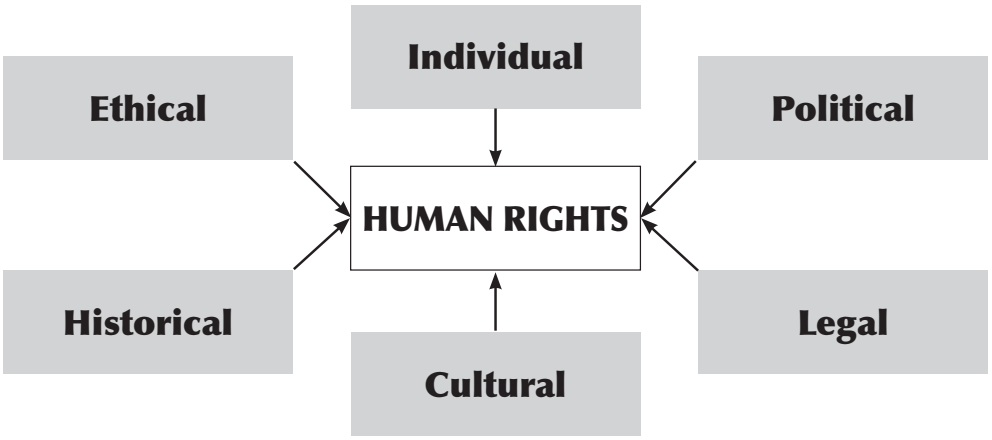
So what sort of things might human beings 'deserve', why might they deserve them and who says they do? Perhaps more importantly: is anyone going to make sure that human beings get what they deserve and are entitled to, and what can we ourselves do to secure this?

These are some of the questions addressed in this chapter, some of the questions that need to be addressed through human rights education (HRE). You will not find single answers to many of them, because human rights is not a scientific subject: it is a living, evolving field where there are different opinions and interpretations. There are even disagreements!

Q: What do you see as the relation between human rights and Euro-Mediterranean youth work? Why might it be important for young people to be familiar with this concept?

5.2 Points of view

The concept of human rights can be found at the intersection of several different areas of social study, in particular those of law, ethics or philosophy, and politics or international relations. So it is hardly surprising that what people see and what people choose to say about human rights depends, to a large extent, upon which point of view, which perspective, they adopt in looking at them.



Sometimes these points of view complement each other, giving a fuller and more comprehensive picture of what they are all looking at. Sometimes they battle for the common ground, for example in debates about abortion, embryo development, environmental rights or group rights.

Sometimes, the points of view conflict with one another at a deeper level, offering what seem to be contradictory views. We are all used to hearing politicians holding forth on human rights (sometimes in favour, sometimes against) and we are used to hearing non-governmental organisations such as Amnesty International[1] or Human Rights Watch[2] doing the same. The discourse does not always coincide. If our ears are well tuned to the human rights conversations around us, we probably pick up numerous other pronouncements from different individuals and different professions. So how do we know which ones to listen to?

As far as possible, people need to listen to all of them, because only in that way do they get a full picture of the struggles and tensions between those who are working

in the field, the different priorities and the different emphases. In this sense, another "point of view" can help to provide a more complete picture of what human rights really are and how they fit into the world.

Q: What are the human rights pronouncements that you are aware of? Can you think of conflicting claims that you have found it hard to understand or reconcile with one another?

5.3 Human rights values

The real power of human rights does not really come from the fact that they are (now) embodied in national and international laws: it comes from the fact that most people would still think we had those rights even if there were no laws telling us so. If there were no international conventions, no international laws forbidding torture, for example, people would surely still believe that torture went against some strong moral code. To put it differently: before the prohibition of torture by international law, torture was still wrong. In other words, human rights gain most of their force from the fact that they represent a system of values, of ethical norms, with which nearly everyone and nearly every society can intuitively agree.

What are these values, and what does the "ethical viewpoint" say about human rights?

- It says, first and foremost, that every human being is important. No matter how rich or how poor, how large or small, how idle or how hard-working – no matter even how badly or how well someone has behaved – he or she is still a human being. As a human being, they have value.
- Someone's value as a human being is no less, but also no more, than that of any other human being. This is the principle of equality, or non-discrimination. It means that no individual should be treated differently from anyone else, for example, because of the colour of their skin, their religious beliefs, their gender, age or ethnicity.
- Because every human being has value, he or she is entitled to have that value respected by other people and by society. Having it respected means, at the very least, not being deprived of the bare essentials necessary for any human being's existence and sense of humanity. Some of these bare essentials are such things as food, good health, education, liberty, someone's personal beliefs and convictions, and their sense of dignity and worth.
- Although there may sometimes be reasons for limiting someone's rights, for example if they pose a threat to others, there are certain rights which can never be limited, because to do so would be to deny someone's humanity altogether. The right to be free from torture and the right to be free from slavery are examples of the rights that can never be limited.
- A related point says that the intrinsic value of one person cannot be played off against anything else, for example the needs of another person or the good of society as a whole, or the good of some group in society. There can be no trade-off between one person's human rights and another's. People cannot be tortured or held indefinitely in gaol without charge, simply because that may be better for society. That is particularly important to remember in the current atmosphere of fighting terrorism.

- As the institutions ultimately responsible for the way societies are structured and organised, governments (representing the state) ought to ensure that no-one's rights are neglected or violated. It is to governments, rather than to other individuals, that human rights claims can and should be made.

Q: Do you find any of the above principles difficult to agree with? Would you want to add any further principles of your own?

➔ 5.3.1 A minimum set of standards

The principles in the previous section may be acceptable to many, but they may appear to miss out certain aspects of specific personal or cultural systems of values or morality. Does it matter, then, if our personal ethics say more about what human beings ought or ought not to do, or more about what is valuable in human beings or in society?

In general, as long as the basic principles are still present, it does not matter. Human rights, as an ethical system, do not attempt to provide a complete view of morality; and they certainly do not provide a complete view of humanity.

The theory of human rights aims to offer a minimum set of values and accompanying standards, not a comprehensive picture of what counts as good, bad, right and wrong. It regulates, in particular, the very unequal relationship between the individual and the state, and it aims to provide individuals with some guarantee that the powerful state (through the multiplicity of agencies and agents such as the police, schools and the judiciary) cannot cross certain boundaries, no matter what the apparent justification may be, if those boundaries lie within the realm of your personal human rights.

But agreeing with the overall concept of human rights need not, in general, threaten our personal ethical or religious systems: there are numerous different systems of ethics that are perfectly compatible with universal human rights.

Q: What do you value in human beings? What other principles are present in your ethical system?

5.4 Which rights do we have?

This question is a good illustration of the conflicting points of view mentioned in the first section; it is a good example of a question lying at the interface of two different disciplines.

One way to approach it is to start by distinguishing between the idea of a moral right and a legal right: moral rights are those rights people think they ought to have. Legal rights are those that have in fact been embodied in national or international law. One of the tasks of those engaged in the struggle for human rights is constantly to push for more of what people recognise as moral rights to be adopted also as legal rights. Perhaps that is why human rights experts and people working in the field are still battling this question out!

Q: Which rights do you think we ought to have? Try to make a list of the "bare essentials": those things which every human being should be entitled to.

By the beginning of the 21st century, the international community had recognised, to different degrees, the following types of rights:

- civil rights and liberties, such as the right to life, freedom from torture and slavery, freedom of expression and religious belief, and rights to non-discrimination and privacy;
- legal rights, such as the right to be presumed innocent until proven guilty, the right to a fair trial, the right to appeal and the right to be free from arbitrary arrest or detention;
- political rights, such as the right to participate in the government of the country, the right to vote and the right to peaceful assembly;
- social rights, such as the rights to education, to found and maintain a family, to recreation and to health care;
- economic rights, such as the rights to property, work, housing, a pension and an adequate standard of living;
- cultural rights, such as the right to participate (or not participate) in the cultural life of the community; the right to non-discrimination could also be classed as a cultural right, as could the right to education;
- collective/solidarity rights, such as the rights to self-determination, peace, sustainable development, a healthy environment and natural resources.

➔ 5.4.1 Generations of rights

The categories above are not precise. Many rights, such as the right to non-discrimination, fall into more than one category or even all categories simultaneously. However, they are one way of classifying the numerous different rights that have been acknowledged by the international community, at least to some degree. Roughly speaking, the first three categories (civil, legal and political rights) are termed first-generation rights; the next three (social, economic and cultural rights) are termed second-generation rights; and the last group are known as third-generation rights.

The notion of different generations of rights is little more than a rough statement about the historical order in which the rights began to be discussed and recognised. However, because of that fact, and perhaps also for political reasons, the different generations of rights are offered different levels of protection under international law. First-generation rights are well protected; second-generation rights allow governments a great deal more flexibility and offer the individual less guarantee; third-generation rights are barely protected under international law.

Q: Can you think of rights which fall into more than one category? Should "freedom of association" be classified as a social right, an economic right or a political one?

➔ 5.4.2 Positive and negative rights

Some commentators have tried to draw further distinctions between the generations of rights, in particular using the notion of positive and negative rights. The suggestion

is that some rights (negative rights) require only that the government refrain from doing something or other: for example, that government officials refrain from torture, arbitrary imprisonment or interference in peoples' private lives. In contrast, it is claimed that positive rights require a government's positive intervention, for example by providing a free health service, education, employment, a fair wage and a pension.

This distinction has been widely shown to be false in the contemporary, complex world. The right to "take part in the government of [one's] country", for example (a so-called negative right) requires the government to organise elections, which is a very positive (and expensive) obligation; the right to legal protection requires that the government finances a legal system, including the courts, the judiciary and penal institutions. Even the right to be free from torture, which is probably the clearest example of a negative right, demands a complicated and expensive system of training, checks and balances for police officers and other law-enforcement officials. There is certainly no society in the modern world where an individual's right to be free from torture can be guaranteed without an extensive system of legal protection, at the very least.

As far as positive rights are concerned, these are also less clear-cut than the distinction suggests. The right to health is dependent not only on free health care, but also on living in a non-polluted environment, being able to afford a balanced diet and not being exploited physically or psychologically in the workplace. All these requirements may require the government or legislature to refrain from passing legislation favourable to corporations rather than the individual.

Part of the reason why the positive/negative distinction does not really hold is that private companies or other corporate actors in the modern world are at least as powerful, and often more so, than the state. Since it is the state's ultimate responsibility to ensure respect for human rights, the state will almost certainly have to take both positive and negative measures to redress the balance between the individual and other more powerful actors.

➔ 5.4.3 Universal, indivisible, interdependent and inter-related

It should also be said that the ranking of human rights of different categories is neither in accordance with the Universal Declaration of Human Rights, which included on an equal footing both first- and second-generation rights, nor with the Vienna Declaration of 1993, adopted at the World Conference on Human Rights by the United Nations General Assembly. The conference agreed that: "All human rights are universal, indivisible and interdependent and interrelated. The international community must treat human rights globally in a fair and equal manner, on the same footing, and with the same emphasis."

Q: Do you think that all human rights are treated in a fair and equal manner?

5.5 The history of human rights

Human rights are often presented as a Western discovery, the product of British, French and Dutch thinkers, in particular, Hobbes, Locke, Rousseau and de Groot. These thinkers were indeed important in developing the theory of human rights, but – as shown in relation to human rights values – the principles at the heart of the human rights ideal overlap with every other major system of values around the globe.

Different elements of human rights theory have come from different thinkers and different cultures at different times. Every culture can probably name important local individuals who have put forward some of the same ideas. The list in the box below mentions just a few of the best known landmarks internationally.

Q: Who are the historical figures in your culture that have put forward similar ideas?

Precursors to human rights

Hammurabi, ruler of Babylonia (c. 2000 BCE), was one of the earliest rulers to issue a written legal code, known as the Laws of Hammurabi. Although the laws were often brutal in content, the code set an important precedent in legal history, in setting out standards (and punishments!) which applied to everyone in the same way.

Cyrus the Elder, King of Persia (c. 600 BCE), was responsible for drawing up what was almost certainly the first charter of human rights, in which he promises: "While I am king of Iran, Babylon, and the nations of the four directions, I shall never let anyone oppress any other ... while I am monarch, I shall never let anyone take possession of movable and landed properties belonging to others by force or without compensation. While I am alive, I forbid unpaid, forced labour. Today, I declare that everyone is free to choose a religion. People are free to live in all regions and take up a job provided that they never violate others' rights."

In the teachings of Confucius (c. 500 BCE), the concept of *ren* (compassion, or loving others) is a central theme. Confucius said: "What you do not wish for yourself, do not do to others". Dr Peng-chun Chang, the Chinese expert on Confucianism, who played an active role in drafting the UDHR (see section 5.6.1 below), believed that Confucianism laid the groundwork for human rights ideas.

Socrates, Aristotle and the Greek Stoics (c. 450 to 250 BCE) developed the idea of natural justice, that is, a justice that applied everywhere, according to the laws of nature, rather than the laws of a state. This was an essential basis for the later idea of natural rights.

Imam Ali Ibn Al Hussein wrote the Epistle on Rights in the early 8th century CE. To our knowledge, this letter is the first document to set out the main rights as perceived in that age and the first attempt that does not approach the concept of rights in its negative dimension. The epistle listed 50 of these rights methodologically. They are, in spirit, anchored to the early Islamic precepts.[3]

Thomas Aquinas (c. 1225-1274) was primarily responsible for building on the ideas of the Stoics and formulating a theory of natural law. Aquinas believed that "Any law that uplifts human personality is just. Any law that degrades human personality is unjust".

Huig de Groot (1583–1645) is widely regarded as having invented international law. His book *On the laws of war and peace* proposes a system of general principles based on natural law, which he believed should bind all nations, regardless of local laws or custom.

➔ 5.5.1 The European Enlightenment

The period from the early 17th century to the end of the 18th century was known in Europe as the Age of Enlightenment; this was the time when the theory of human rights first began to be developed in detail and to gain wide popularity.

The theory initially grew out of the idea of natural rights, the belief in an overarching standard of justice and moral rightness based on natural law. In this way, rights became detached from the legal system and were supposed to belong to individuals irrespective of national or local laws. This was a big step forward in terms of offering protection to the individual and in terms of setting standards by which laws themselves could be judged.

The Age of Enlightenment culminated in two revolutions, the American and the French, for both of which the idea of human rights was a central theme. Two important documents laid out these rights as fundamental elements of the new post-revolutionary societies: the American Declaration of Independence in 1776, and shortly afterwards, the French Declaration of the Rights of Man and the Citizen in 1789.

> "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness ..."
>
> American Declaration of Independence

> "Men are born, and always continue, free, and equal in respect of their rights ... The end of all political associations is the preservation of the natural and imprescriptible rights of man; and these are liberty, property, security and resistance of oppression."
>
> French Declaration of the Rights of Man

➔ 5.5.2 Human rights up to the Second World War

After the years of terror following the French Revolution and right up until the end of the Second World War, the human rights movement lost popularity and moved away from centre stage. Nevertheless, several important advances in international law in this period helped to set the scene for the development of international human rights after 1948. In particular, the Geneva Conventions[4] of 1864 and 1949 set out basic rules of war which were meant to apply to all countries; the Slavery Convention of 1926 was an international agreement to end the slave trade and abolish slavery; and the International Labour Organization (ILO) was established in 1919 to support workers' rights.

➔ 5.5.3 Human rights after the Second World War

International human rights law was conceived as an essential and comprehensive means to protect every individual throughout the world. The theory which had driven the French and American Revolutions was revived after the horrors of the Nazi holocaust became apparent, with its gratuitous and deliberate targeting of Jews, Roma, homosexuals and the disabled. These events acted as a stimulus to the international community to establish a set of minimum universal standards, intended to apply to every nation, irrespective of local laws or customs.

The end of the Second World War marked the real beginning of international human rights law and the start of a second expansionary period in the development of human rights as a political theory.

5.6 The legal perspective: human rights in international law

The legal perspective of human rights is perhaps the one with which most people are familiar, and the legal basis for human rights is often the first thing people learn about in human rights education. As the previous section indicates, international human rights law is actually a relative newcomer when it comes to human rights discourse: it really emerged a mere 60 years ago!

In that time, however, a mass of legislation, declarations, treaties and other documents has been produced at international, regional and national levels. The following sections set out some of the most important at the international and regional levels.

Q: Is international law important? Do you know of positive examples where international law has helped people in your country?

→ 5.6.1 The United Nations

5.6.1.1 The International Bill of Human Rights

The original aim of the international community in 1948 was to draw up a single, legally binding document which would include a comprehensive list of human rights. This aim turned out to be unrealisable, partly because countries such as the United States were not prepared to make strong commitments on social and economic rights. So in the end, the International Bill of Human Rights consisted of five separate documents, which allowed member states to select the ones they wanted to sign up to.

- The **Universal Declaration of Human Rights**[5] (UDHR) is probably the single most important human rights document in terms of its impact, general vision and subsequent influence on international human rights law. It was adopted in 1948 with only eight abstentions from member states (including the Soviet Union, Saudi Arabia and South Africa), but all countries that originally abstained have since signed up. The declaration includes all the rights acknowledged at that time (civil, political, social, economic and cultural) but it is legally non-binding on states. Although the UDHR has no formal legal force, it is now acknowledged by most lawyers to form a part of customary international law. The declaration set a Guinness world record by being translated and disseminated in more than 300 languages and dialects!
- The **International Covenant on Civil and Political Rights**[6] (ICCPR) is a legally binding document which sets out in more detail the civil and political rights established in the UDHR. It was adopted and opened for signature in 1966, and entered into force ten years later. To date it has been signed by 160 countries. Country signatories have to provide regular reports to the Human Rights Council, in which they outline the state of human rights in relation to the treaty requirements.
- The **First Optional Protocol**[7] to the ICCPR is an additional and optional treaty which countries can sign if they are prepared to allow individual complaints under the ICCPR. It entered into force in 1976. 105 countries have ratified the protocol.

- The **Second Optional Protocol**[8] to the ICCPR aims at abolition of the death penalty. It was adopted in 1989 and has been ratified by only 60 of the 160 countries which are parties to the ICCPR.
- The **International Covenant on Economic, Social and Cultural Rights**[9] (ICESCR) is a legally binding document that elaborates on the economic, social and cultural rights set out in the UDHR. Compared to the provisions in the ICCPR, country signatories are subject to far fewer and less strict demands. In particular, there is no possibility for individuals to issue complaints (there is no "optional protocol"); and countries are only required to "take steps … to the maximum of [their] available resources, with a view to achieving progressively the full realization of the rights recognized in the present Covenant". In other words, signatories only need to show they are trying to make progress! The ICESCR entered into force in 1976 and has been ratified by 156 states.

Q: Which of these documents has your government signed or ratified?[10]

5.6.1.2 Other UN treaties

In addition to the two international covenants mentioned above, the UN has adopted five further human rights treaties which are legally binding on state signatories. Countries can decide whether or not they wish to sign up to these treaties, and whether they do so depends on a number of factors, including pressure from local or international NGOs, or local customs or laws which may make some parts of the treaty difficult to abide by. Most of the treaties have a system of reporting, under which state parties have to submit regular reports to an international committee.

- The International Convention on the Elimination of All Forms of Racial Discrimination[11] (ICERD), adopted in 1965, ratified by 173 countries.
- The Convention on the Elimination of All Forms of Discrimination against Women[12] (CEDAW), adopted in 1979, ratified by 185 countries.
- The Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment[13] (CAT), adopted in 1984, ratified by 144 countries.
- The Convention on the Rights of the Child[14] (CRC), adopted in 1989, ratified by 193 countries. This is the most widely adopted international treaty and it sets out broad principles on the rights of young people (up to the age of 18). Only two countries have failed to ratify: the United States, partly because some states still permit the death penalty for juveniles, and Somalia.
- The International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families[15] (ICRMW), adopted in 1990, ratified by 37 countries.

The Convention on the Rights of Persons with Disabilities[16] and its Optional Protocol aims to ensure that people with disabilities enjoy human rights on an equal basis with others.

The convention and the optional protocol were adopted on 13 December 2006 and opened to signature in March 2007. To date, there are 118 signatories to the convention.

Q: Why do you think there is a need for separate human rights documents, for example, relating to children?

→ 5.6.2 Regional human rights instruments

In addition to the UN system of human rights, there are also regional systems, which are often more important and influential in addressing human rights violations. Those regional systems are normally more accessible to the individual and they usually provide some actionable protection for individuals in relation to nation states, so they go further than being just declarations of principle. By far the most developed is the European system, managed by the Council of Europe, and including the European Court of Human Rights.

5.6.2.1 European instruments

The Council of Europe[17] was established in 1949 to "protect human rights, pluralist democracy and the rule of law". Today it has grown to include 47 states of Europe, each of which has signed up to the Council's elaborate and influential programme of human rights protection, monitoring and advocacy.

Perhaps the best known element of this protective system is the European Court of Human Rights,[18] where complaints against member states can be brought and heard before a panel of independent judges. The court investigates cases relating to the European Convention on Human Rights and Fundamental Freedoms[19] (ECHR) and any of its additional protocols. The right of individual complaint is one of the essential features of the system. In the words of the court, "individuals now enjoy at the international level a real right of action to assert the rights and freedoms to which they are directly entitled under the Convention".[20] This right applies to natural and legal persons, groups of individuals and to non-governmental organisations. Judgments of the court are binding and require the member state in question to take appropriate action to remedy and compensate any violations.

The European Convention on Human Rights and Fundamental Freedoms

This was opened for signature in 1950 and entered into force in 1953. The convention was strongly based on the UDHR but included only civil and political rights and omitted most of the social, economic and cultural rights mentioned in the UDHR.

Later additions ("protocols") to the ECHR have recognised, among others, the rights to property, education, free elections, freedom of movement and freedom from discrimination. Protocol 13 made abolition of the death penalty compulsory for all member states, without any exceptions.

In order to deal with an increasing number of cases, Protocol 11 to the convention restructured the process of considering complaints, leading to a permanent Court of Human Rights. However, with the increasing number of member states and the possibility for individual complaints to be lodged with the court, the number of pending cases has continued to increase, leading to a huge backlog. By the end of 2006, there were nearly 90,000 cases pending. The 14th Protocol proposes a further restructuring in order to deal with the problem, but is still lacking one ratification at the time of writing (that of Russia).

Other important human rights documents of the Council of Europe include:

- The **European Social Charter**[21] (ESC), which deals with social and economic rights, was adopted in 1961 and revised in 1996. Unlike the ECHR, claims of rights violations relating to this document cannot be taken before the European Court. Country signatories are required to produce annual reports which they submit to the European Committee of Social Rights. This committee examines the reports and any complaints received, and then issues its own "conclusions" concerning conformity with the charter.

- The **European Convention for the Prevention of Torture and Inhuman or Degrading Treatment or Punishment**[22] (CPT) is aimed at improving preventative mechanisms in signatory states to ensure compliance with Article 3 of the ECHR: freedom from torture. The CPT works through a system of visits by the European Committee for the Prevention of Torture and Inhuman or Degrading Treatment or Punishment.

- The **Framework Convention for the Protection of National Minorities**[23] entered into force in 1998, and is the first legally binding multilateral instrument devoted to the protection of national minorities.

Q: What are the advantages of having a regional system of human rights protection in addition to the UN system?

5.6.2.2 Human rights in Mediterranean countries

The Mediterranean countries are not similarly united under one human rights system, though some of these countries are members of the Council of Europe and work within that system. Apart from this, there are human rights documents which are specific to Arab countries, documents which are specific to African countries, and still other documents which are supposed to apply to all Muslim countries. It is not always easy to compare these documents or to assess their relative importance. Some Mediterranean countries, of course, fall under more than one of these categories.

There is also no exact parallel to the Council of Europe in this region. However, the African Charter on Human and Peoples' Rights[24] and the recent establishment of the African Court on Human and Peoples' Rights[25] offer African countries the potential for an effective protective mechanism on a similar model to the European Court.

5.6.2.3 The African Charter on Human and Peoples' Rights

This charter was adopted in 1981 and came into force in 1986. It has been ratified by more than 40 African states. The charter is unique among human rights documents in at least two important ways: firstly, because in addition to listing human rights, it also lists duties of the citizen towards the community. Although the Universal Declaration of Human Rights does mention the "duties to the community in which alone the free and full development of … personality is possible" (Article 29), the international

treaties do not make this a legal requirement. The second way in which the African Charter is unique is that the rights included range over all three "generations", in contrast to other single (binding) documents on human rights.

The African Court, which will monitor state parties' compliance with the charter, was set up in 2004 on the basis of a protocol to the charter. It had its first meeting in 2006.

Q: Do you think that people's duties should be specified in international human rights treaties?

5.6.2.4 Declarations and other regional documents.

There have been a number of attempts to produce human rights documents that apply exclusively to Arab countries or Muslim countries. None of the documents that have been produced has legal force, and all have certain inconsistencies with other international human rights treaties. Notable among the regional declarations are the following:

- The **Universal Islamic Declaration of Human Rights** (UIDHR) of 1981 was the first significant attempt to provide an alternative formulation of human rights according to Islamic law. In giving priority to Islamic law on certain issues, such as freedom of religion, the document comes into conflict with the UDHR and other international documents.
- The **Arab Charter on Human Rights** was adopted by the Arab League in 1994 but was never ratified by any of the member states. At the meeting of the Arab Human Rights Movement in Casablanca (see below), it was agreed that the Arab Charter should be reviewed to make it compatible with international standards. The Revised Arab Charter was adopted in January 2004 but has so far only been ratified by Tunisia and Jordan. In terms of content, there are still inconsistencies with international human rights law, in particular, the death penalty is permitted for minors, and there is no mention of cruel, inhuman and degrading punishment (although torture itself is prohibited).
- The **Casablanca Declaration** was a document produced by the first international conference of the Arab Human Rights Movement in 1999. The meeting was held in Casablanca, Morocco, and was attended by 100 representatives of human rights NGOs from across the Arab World. In addition to agreeing to revise the Arab Charter, the conference made a detailed statement on human rights in the Arab world, setting out a single position on certain key issues. The second paragraph of the document clarifies the position on international law and the universality of human rights: "After extensive discussions, the Conference declared that the only source of reference in this respect is international human rights law and the United Nations instruments and declarations. The Conference also emphasized the universality of human rights."

Q: Do you think that regional documents need to agree with the principles already set out in international human rights law?

Some real examples of violations of human rights

In terms of violation of freedom of opinion and expression, numerous newspapers have been stopped, and journalists have been arrested in many Arab countries.[26] The curtailment of that freedom in the form of officially imposed censorship extended also to literary and artistic creativity: some Arab states have banned the circulation of some of the most treasured works of Arab literary heritage.[27] Relative freedom in Internet use has been allowed in only three states and remaining states do their utmost to control circulation of Internet content and spend heavily on Internet surveillance, such as source control by means of electronic filtering programmes.[28]

Regarding the restriction of the right to peaceful assembly, one Mashreq country rejected 70% of all applications for permission to organise peaceful marches during 2004, and another country broke up peaceful marches calling for reform and arrested hundreds of demonstrators.[29] In a Council of Europe member country, a trade union formed by civil servants was dissolved.[30]

Personal life is also violated. In a north European country, some citizens' political activities in the 1960s continued to be stored in security police files.[31] In some Arab countries, political authorities sometimes breach the inviolability of the home at any hour, monitoring private correspondence and tapping telephones.[32] In a European country, a transsexual was denied legal recognition of her gender change and refused a retirement pension from the age applicable to other women.[33]

Capital punishment has been retained in all Arab countries, although in certain countries it is rarely applied. The right to life is often violated in cases when people are expelled or arrested, and in prisons, where torture is also used or health care is neglected.[34] Practices violating human rights still exist in some European countries, such as torture in police custody,[35] ill-treatment of Roma on arrest and in custody,[36] or inhuman or degrading treatment such as strip-searches of prisoners.[37]

Q: What are the most common violations of human rights in your country?

5.7 Political, cultural and religious perspectives

Human rights are often said to be outside politics, but in a very literal sense they are quite the opposite of this: human rights are, after all, about protecting the individual in society, protecting the individual against excesses of power. It is states that are supposed (and obliged) to ensure that this protection is effective, and it is governments that answer for deficiencies in practice.

But there is some truth in the claim that human rights should be outside politics: what is really meant by this is that human rights are outside party politics, and the reason for this is that every party and every government should support human rights fully. There ought not to be any difference on this issue: that, after all, is what is meant by countries signing up to international agreements on human rights.

The truth in practice is often rather different, both at national level and at international level. As a result of the power that the human rights discourse can hold over different

audiences, politicians often use it as a political tool to condemn their national or international opponents. But the sad fact is that not one country in the world, not one government, can claim to preside over a state of affairs where human rights are fully respected.

More dangerous even than this tendency is the fact that the ideal of human rights has often been used as a justification for actions which themselves violate the rights of others. Torture is approved in the name of fighting terrorism; civilians are targeted in the name of democracy and human rights; the right to a fair trial is suspended on grounds of national security. Such playing off of human rights against other concerns is wholly inconsistent with human rights principles: it is a misuse of the human rights discourse and an abuse of human rights values.

Q: Can you think of examples where human rights have been suspended or violated "in the name of human rights"?

➔ 5.7.1 The cultural perspective

5.7.1.1 Are human rights really universal?

This question is normally asked because people have concerns about a system of "foreign" values being imposed on their own region or culture. It is often followed up by the so-called "cultural relativist" argument that values are relative to a particular society or culture and do not make sense outside that framework. There are several responses to this argument.

Firstly, human rights have historical roots in cultures that differ substantially from each other: from Cyrus the Great of Persia through Confucius in China, Aristotle in Greece and Aquinas in Rome to Locke in the UK and Rousseau in France, just to mention a few of the better known ones.

Secondly, whatever the actual origins of human rights, international human rights law in the modern world is based on the principles established after the Second World War, accepted with an astonishing degree of consensus by (eventually) every country in the world. The UDHR itself was drafted collectively, involving and incorporating at different stages comments and concerns from every region of the world. The actual drafting was mostly the work of a small sub-committee consisting of a Chinese, a Lebanese, a Frenchman, an American and a Canadian. Also present on the committee were representatives from Australia, Chile, the Philippines, the Soviet Union, the Ukrainian Soviet Socialist Republic, the United Kingdom, Uruguay and Yugoslavia.

Thirdly, supporting human rights values does not, in most cases, mean that a regional culture needs to give up any of its own values. Human rights are a set of minimal values or standards that are perfectly compatible with nearly every regional, cultural or religious system around the world.

Fourthly, you can try this out for yourself: can you find a system of values that is shared by a large number of people, but where, for example, human life is not important? Or where it is perfectly permissible to torture someone? The values embodied in human rights would mostly be completely inoffensive and intuitively obvious to almost anyone. Talk to some people about the principles of human rights and see if anyone would be prepared to reject them for him or herself.

Finally, if all of this was not the case, it is hardly likely that every government of every state (all 192 of them!) would have signed up (in word, if not in deed) to the Universal Declaration of Human Rights. No state has rescinded its agreement to abide by these general standards. No state is prepared openly to say that these principles are bad ones. "The General Assembly … proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations" as the Preamble to the UDHR says.

That there are still very real debates about the extent and interpretation of human rights is not to be denied. But the important thing is that these debates are taking place in every culture of the world: there can be universalists and cultural relativists anywhere. In Russia, the Orthodox Church has drawn up an alternative declaration of human rights; in the United Kingdom, there are politicians at national level talking of repealing the Human Rights Act because it does not correspond to the national culture; in the United States, successive governments still do not acknowledge social and economic rights as real human rights, even 60 years after the UDHR was adopted; in Saudi Arabia and in some other states there are those who still believe that religious freedom should be prohibited by law.

Q: What are the debates in your country about the 'universality' of human rights? How would you respond to them?

➔ 5.7.2 Human rights and religion

The last example raises a related issue: whether human rights are consistent with particular systems of religious values, whether Christianity, Islam, Judaism or any other religion. It should be said, first of all, that every major religion, including Bahaism, Buddhism, Christianity, Hinduism, Islam and Judaism, teaches values that are almost indistinguishable from those of human rights. Also, it should also be acknowledged that, despite attempts on all sides to represent particular religions as a single body of opinion, this is clearly not the case. So while there may well be (and are in fact) adherents of any of these religions who dispute some of the accepted human rights on religious grounds, there are probably at least as many of the same religious faith who do not see an inconsistency.

Nevertheless, it would be wrong to deny that there are very real clashes between some cultures or some religions and human rights. Normally these are most apparent over specific issues: for example, some religions punish apostates; some have different laws for non-believers or believers of a different faith; many religions regard women as inferior to men; and many regard homosexuality as a sin. The important thing is that these conflicts are not unique to any one culture or region, though much more has been said about conflicts between human rights and Islam than about those with other religions. There have, indeed, been fierce debates, which continue to this day, between representatives of the Protestant and Catholic churches over the issues of women priests, homosexuality, abortion and euthanasia, for example.

Q: Do you see inherent inconsistencies between human rights and your religion? Would all adherents of your religion also see an inconsistency?

5.8 Making human rights a reality

Human rights can seem a distant ideal. The words that are written down on paper and the reality that most people around the globe face are often worlds apart. So what can individuals do to help to bring the two worlds closer together, and what can young people or youth groups do?

→ 5.8.1 Small steps forward

There is no big mystery behind human rights activism. Above all, defending one's rights or those of others is about finding the best way to use the mechanisms that exist, whether political, legal or social, to ensure that those who should be looking after human rights do, in fact, do so! The exact methods that are chosen will depend on the circumstances of the case.

The following general list describes some of the small steps that individuals or groups can take towards ensuring better protection for human rights in the community.[38] We should also be aware that some of these methods will be easier in some parts of the Euro-Mediterranean region than in others: the methods should obviously not be used if they are likely to put young people in any danger.

Knowing your rights

Being aware of the rights that young people have (or anyone else has) under international law can be empowering and gives them the assurance that they are making rights claims on good moral and legal authority. Human rights are based on universal moral values: if young people have a strong sense of what these values mean, they can make strong moral claims to have rights better respected.

Being aware of what governments have promised to do

At the beginning of the 21st century, human rights are not only moral claims; they are also legal claims, sometimes at national level, sometimes at regional level, and nearly always at international level. If young people are aware of the treaties that governments have signed up to, as well as the national mechanisms that exist, then they can appeal to legal obligations to respect these rights.

Claiming rights

Human rights, either as moral or as legal rights, will become reality when individuals and groups are confident and competent enough to claim them, and when the systems and mechanisms exist to enable them to do so effectively. The process can seem long and arduous, but one thing is for sure: if individuals and groups stop claiming human rights, then the rights might as well not exist at all.

Working with state officials to improve human rights mechanisms or legislation

Not all human rights work has to be in opposition to state organs: a great deal of the most important and most effective work needs to be done in co-operation with those in positions of power. This might involve organising meetings, round table discussions or conferences together with state officials, to discuss ways of improving legislation

or the way existing mechanisms work. It might involve working with or through the courts, with national ombudsmen and so on. Encourage young people to find out about the national mechanisms that exist in their countries.

Monitoring observance of human rights

Young people need to be aware of the human rights situation in their own country and ideally beyond it as well. Rights violations need to be monitored and acknowledged in order to be claimed; lawmakers and state officials need to feel that people are aware of what is being done in their name, aware of the consequences of decisions made by those in power. Encourage young people to look at reports on their country put out by national or international human rights organisations, and encourage them to look out for violations against groups that may be less able to defend their own rights.

Supporting others whose rights have been violated

There will always be groups or individuals that are more disadvantaged, less able to claim their rights and less competent at using the available mechanisms to defend their rights. Effective human rights defence is nearly always a community effort, depending on the combined actions of groups of individuals and supporters. There are particular people in a society more likely to be victims of human rights violations, for example, refugees, victims of trafficking, or certain ethnic or religious minorities. Look for organisations already working with such groups to make contact with them and look for ways they may be able to offer additional support.

Spreading the human rights word

By speaking about human rights, by writing about them or by using the creative arts to inform others, young people can help to start conversations on human rights in their local or national communities. These conversations are essential if the first items in this list are to become commonly accepted practices.

Educating others about their rights

Educating others to engage in the activities in this list is one of the most important things that can be done! By working with groups or individuals to improve awareness of human rights issues, to develop the type of skills needed to engage in effective human rights work and to spread the values at the heart of human rights, one can help to build a future community where human rights have more of a chance of being respected. Euro-Mediterranean youth projects represent many valuable opportunities to engage young people in human rights education and to take up action within their context.

Joining forces with others who share the same aims and values

Human rights work is more effective, more interesting and more enjoyable if it is undertaken in collaboration with other groups or individuals working towards the same goals. There are numerous human rights organisations already in existence: encourage young people to join one or start a new one of their own! Human rights are, as much as anything else, about giving every individual the best opportunity to play the role best suited to their abilities. Help them to meet up with others, talk through ideas and build their own human rights community.

➔ 5.8.2 Human rights education (HRE)

The information in this chapter has covered such basic issues as what human rights are, what people say about them and where some of the unanswered questions are. This should be more than enough to start discussions on these questions with those who have a desire to understand more about human rights themselves.

That is as good a place as any to begin engaging in human rights education, which is often most simply defined as: education about human rights, for human rights and through human rights. This means that there are three important elements in human rights education, and human rights educators need to bear each of them in mind in any work they do.

Education about human rights

This part of the equation describes the content side of HRE, which aims to provide participants with information about human rights. The sections in this chapter have looked at various possible elements which could form a part of this informational aspect. For example, education about human rights might include:

- information about the international mechanisms for protecting human rights,
- discussions about the ethical values at the heart of human rights,
- an excursion into the historical development of human rights,
- exploring the actual rights that are protected under international, national or regional law,
- investigating the human rights situation in the local or national community.

Education for human rights

This part of the equation reminds people that HRE is education with a purpose: it is not just telling people their rights, as we might tell them the chemical composition of water. It is educating people in human rights so that a human rights world or a human rights culture becomes more of a reality. It aims to improve the human rights situation in the world!

Education for human rights also speaks about another important aspect of human rights education: that in order to bring about a human rights reality, people (participants, learners, potential activists) need certain skills, abilities or competences. In other words, information alone is unlikely to be sufficient: people need to be able to use the information and mechanisms, and they need to possess the social, political or legal skills that will be necessary in trying to bring about changes in the human rights situation. It is very important, then, that HRE facilitates and encourages the development of such skills as:

- communication – the ability to listen, to debate, discuss, argue, persuade, and so on;
- creative and critical thinking – the ability to analyse, to prioritise, design, imagine, summarise, think laterally, and so on;
- social interaction – the ability to understand others, empathise, engage in dialogue, compromise, build bridges, mediate, and so on;
- practical or creative skills – the ability to get things done, to make things, to design creative solutions, artistic ability, and so on.

Education through human rights

This element in the definition speaks about the general atmosphere, the values and attitudes which contribute to the culture of the group and the type of environment in which HRE needs to take place. It is fairly clear that one cannot teach people to respect human rights, to respect others, to listen or to empathise if the only examples given to them are those of disrespect, ignoring what they say or failing to perceive what they are feeling!

In other words, HRE needs to be carried out in an atmosphere of openness, trust and mutual respect if there is to be any chance of these qualities being valued. Paolo Freire, the great Brazilian educator, had this to say: "To say one thing and do another – to take one's own word lightly – cannot inspire trust. To glorify democracy and to silence the people is a farce; to discourse on humanism and to negate people is a lie" (from *Pedagogy of the oppressed*).

5.9 Human rights and HRE in Euro-Mediterranean youth work

The involvement of young people in exchange and co-operation projects across Europe and the Mediterranean takes place in a framework of values and aims that, to a large extent, correspond to a human rights framework. Similarly, human rights are part of the framework for intercultural learning and intercultural dialogue programmes, such as the Euro-Med Youth Programme.

It is therefore important that the leaders and organisers of youth projects are aware of human rights issues, and feel capable of addressing them and introducing human rights education in their activities. There are many activities to be used in youth work that have been designed to integrate basic human rights education approaches (learning through and learning in human rights) – for example, using participatory approaches, stimulating group work, developing a critical spirit or connecting global issues to local realities.

The use of these methodologies can be seen as a soft or indirect way of doing human rights education (HRE). But HRE, as we have seen, is much more than this. It also requires that young people have the chance to explore issues of concern to them through a human rights perspective (in this sense, it will be possible to speak of effective mainstreaming of human rights education in youth work).

For this purpose, the Council of Europe has produced Compass, the manual on human rights education with young people.[39] Compass provides examples of activities and methods to address current social issues (from environment to sports) from a human rights perspective. Experience of using Compass in youth activities can be very useful in Euro-Mediterranean youth projects. In this regard, project leaders, organisers, facilitators and trainers might take into account the following issues:

- Everyone is potentially concerned by human rights and everyone has something meaningful to contribute to the learning of others in this respect.
- Different participants are at different stages and levels of readiness and knowledge to discuss human rights issues. It is important to respect this, while opening up their minds to new perspectives and issues.

- Many human rights issues are naturally controversial. Critical dialogue and exploring conflicting issues are part of human rights education. Human rights cannot be imposed; one of the best ways to introduce HRE is to relate human rights issues to young people's lives and reality.
- In some countries, speaking of human rights can be dangerous. While it is important for everyone to discuss and learn about human rights, young people should not feel pressure to engage in human rights activism in ways that make them feel unsafe.
- Everyone can do something for human rights and human rights education – writing petitions and participating in demonstrations are not the only ways to act! The values and principles of human rights as codes of conduct among human beings apply in any youth activity.
- Human rights are violated and challenged everywhere, in all the countries involved in Euro-Mediterranean co-operation, even if it is also true that the scale of the violations of some rights is much more serious, widespread or accepted in some countries than in others. Human rights education activities in this context should avoid stigmatising one society or state, but should rather emphasise the need for everyone to act in their own context for the benefit of the human rights of all. Whenever human rights are violated somewhere, human rights are threatened everywhere!

Notes

1. See www.amnesty.org.
2. See www.hrw.org.
3. Haytham Manna'a, based on Abu Muhammad al Hassan Ibn Ali al Hussein Shuba al-Harrani (al-Halabi), in Arabic, 4th century ah, 184, quoted in Arab Human Development Report 2004.
4. The first Geneva Convention was entitled "for the Amelioration of the Condition of the Wounded and Sick in Armed Forces in the Field" and was first adopted in 1864. The Geneva Convention "relative to the Treatment of Prisoners of War" was first adopted in 1929, and was followed and revised by the third Geneva Convention, signed in 1949.
5. The declaration text can be found in various languages at www.unhchr.ch/udhr/index.htm.
6. The covenant can be found at www.ohchr.org/english/law/ccpr.htm.
7. The First Optional Protocol can be found at www.unhchr.ch/html/menu3/b/a_opt.htm.
8. The Second Optional Protocol can be found at www.unhchr.ch/html/menu3/b/a_opt2.htm.
9. See www.unhchr.ch/html/menu3/b/a_cescr.htm.
10. Information on state signatories can be found at www.ohchr.org/english/law/index.htm.
11. See www.ohchr.org/english/law/cerd.htm.
12. See www.un.org/womenwatch/daw/cedaw.
13. See www.ohchr.org/english/law/cat.htm.
14. See www.unhchr.ch/html/menu3/b/k2crc.htm.
15. See www.ohchr.org/english/law/cmw.htm.
16. See www.ohchr.org/english/law/disabilities-convention.htm.
17. See www.coe.int. More information on the Council of Europe can be found in Chapter 1 of this T-Kit.

18. See www.echr.coe.int/echr.
19. See http://conventions.coe.int/Treaty/en/Treaties/Html/005.htm.
20. Survey of activities 2006, Registry of the European Court of Human Rights, Strasbourg, 2007.
21. See www.coe.int/T/E/Human_Rights/Esc.
22. See www.cpt.coe.int/EN/about.htm.
23. The convention is available at www.coe.int/T/E/Human_Rights/Minorities.
24. See www.achpr.org/english/_info/charter_en.html.
25. See www.achpr.org/english/_info/court_en.html.
26. United Nations Development Programme (2006) The Arab Human Development Report 2005: towards the rise of women in the Arab world, Regional Bureau for Arab States, National Press, Jordan.
27. United Nations Development Programme (2005) *The Arab Human Development Report 2004: towards freedom in the Arab world*, Human Development Report Office.
28. "The Internet in the Arab world: a new arena for oppression" prepared by the Arab Network for Human Rights and issued in June 2005, quoted in the Arab Human Development Report 2005.
29. *The Arab Human Development Report 2005.*
30. Survey of activities 2006, Registry of the European Court of Human Rights, Strasbourg, 2007. Tüm Haber Sen and Çınar v. Turkey, 28602/95, No. 83.
31. Survey of activities 2006, Registry of the European Court of Human Rights, Strasbourg, 2007. *Segerstedt-Wiberg and Others v. Sweden*, 62332/00.
32. *The Arab Human Development Report 2004.*
33. Survey of activities 2006, Registry of the European Court of Human Rights, Strasbourg, 2007. Grant v. United Kingdom, 32570/03, No. 86.
34. *The Arab Human Development Report 2004*.
35. Survey of activities 2006, Registry of the European Court of Human Rights, Strasbourg, 2007. *Sheydayev v. Russia*, 65859/01, No. 92.
36. Survey of activities 2005, Registry of the European Court of Human Rights. Bekos and Koutropoulos v. Greece, No. 15250/02.
37. Survey of activities 2006, Registry of the European Court of Human Rights, Strasbourg, 2007. *Salah v. Netherlands*, 8196/02, No. 88 and *Baybaşın v. Netherlands*, 13600/02, No. 88.
38. You can also look at Chapter 3 of Compass, "Taking action", for more concrete suggestions on how you can organise activities with your group.
39. See www.coe.int/compass.

6 Gender equality

Figure 6

> The oppression of women, the exploitation and social pressures to which they are exposed, are not characteristic of Arab or Middle Eastern societies, or countries of the 'Third World' alone. They constitute an integral part of the political, economic, and cultural system, preponderant in most of the world.
>
> Nawal El Saadawi

6.1 Introduction

Have you ever thought why, in the TV advertisements for detergents or household utensils, it is always women who clean the kitchen or the house, or do the washing or washing-up? Or have you ever wondered why presents for babies are often either blue or pink? Would you agree to be treated by a doctor of the opposite sex? Or, if you are actively involved in international youth work activities, have you ever reflected upon the fact that "gender equality" has also been listed among the priorities and requirements of many international programmes?

Every day, it is probable that we organise the ways we see ourselves and others according to gendered assumptions that we may not think much about.[1] However, gender is

everywhere and nowhere. Although we are well aware of the inequalities that result from gendered stereotypes, attitudes or roles, they continue to affect women and men all over the world.

This chapter is an attempt primarily to establish that "gender" causes inequalities. It deals first with the general concept of what gender is. Then follows a very short overview of feminism as a forceful movement towards overcoming gender inequalities in society; we also see how international frameworks deal with and promote gender equality. In the rest of the chapter, we explore issues in relation to gender, with a special focus on gender equality in the Euro-Mediterranean context and how gender can be covered in Euro-Mediterranean youth work.

6.2 What is 'gender'?

➔ 6.2.1 Gender v. sex

Gender is an idea that has been discussed, analysed and argued about from different perspectives for many years.[2] Simply stated, it is a term to describe "socially constructed" roles for women and men.[3] It refers to social attributes that are learned or acquired during socialisation as a member of a given community. Gender is a "dynamic" social construct. It changes according to time, place and culture. What it means to be a woman and a man is not the same in the 21st century as it was in ancient Egypt or in medieval Europe; nor are the relations between the sexes the same in Britain, in Saudi Arabia and in India today.[4]

Gender therefore refers to the socially given attributes, roles, activities, responsibilities and needs connected to being men (masculine) and women (feminine) in a given society at a given time, and as a member of a specific community within that society.[5] In that sense, gender is also the cultural part of what it is to be a woman or a man.

Although gender is a construct, it refers to and affects every aspect of people's lives, encompassing both men and women, not just women alone. People's gender identity determines how they are perceived and expected to think and act as men and women:[6] how people look, how people talk, what people eat and drink, what people wear, how people spend their leisure time, what jobs people do, and so on.[7] For example, women are often expected to take care of the children and elderly without being paid, while men are expected to work outside the home and earn money to sustain the family.[8] On the other hand, all the institutions in a society (marriage, families, schools, workplaces, clubs, pubs, political organisations) are themselves gendered and are locations where the gendering of individuals and relationships takes place.[9]

So gender can be taken both as an analytical category, a way of thinking about how identities are constructed and a political idea that addresses the distribution of power in society.[10] Due to this characteristic, gender is an area that cuts across thinking about society, law, politics and culture, and it is frequently discussed in relation to other aspects of identity and social position, such as class, ethnicity, age and physical abilities.[11] Gender is a sensitive and political issue, related to language and power, that affects everybody.[12]

Sex refers to the biological characteristics of women (female) and men (male) due to certain identifiable physical features. Unlike gender, sex roles are fixed and do not change over time or across cultures. For example, women can bear children, while

men cannot; men have testicles while women do not. To put it another way, 'male' and 'female' are sex categories, while 'masculine' and 'feminine' are gender categories.[13]

Q: What can women/girls do and men/boys cannot do in your own society? Why is this so?

→ 6.2.2 Gender stereotypes and attitudes: gender roles

Stereotypes are shared beliefs or thoughts about the character of a particular human group. They are often overly generalised and do not take account of the individual differences within the group in question.[14] Gender stereotypes refer to those kinds of beliefs that people hold about members of the categories 'man' or 'woman'. Stereotypes such as "women always cry, but men never do" are particular attributes generalised to all members of the categories 'women' or 'men', which are viewed as more homogeneous than they really are. Stereotypes often form the basis of prejudice and discrimination against the group concerned.[15]

Attitudes are broader than stereotypes. They encompass feelings and intentions to act, as well as beliefs and thoughts. They can also apply to issues and events, in addition to groups of people.[16] In all cultures, attitudes are shaped and communicated directly or indirectly. For example, a woman is often perceived as more emotional, less rational, less strong and closer to nature, and is described with emphasis on her reproductive system as well as the hormones that differentiate her from a man.[17] In many cultures and languages, one can find proverbs glorifying mothers, as in "the mother is the light of the house" or "paradise lies under mothers' feet"; but also mothers of daughters are evaluated negatively, reflecting on the unequal status of girls and boys, as in the saying "let the one who bears a son be proud, let the one who bears a daughter beat herself".[18] From childhood, people hear statements that reflect gendered attitudes, such as "my beautiful daughter" or "my brave son"; girls are given dolls, boys are given toy trucks or cars; in cartoon books, mothers cook while fathers repair the car. As a consequence of these attitudes, men have always been seen as the norm, presenting superior values, with women as a deviation.[19]

Sexism

The actions or attitudes that favour one sex over the other, and discriminate against people solely on the basis of their gender, are called sexism. It is related to stereotypes, since the discriminatory actions or attitudes are frequently based on false beliefs or over-generalisations about gender and on seeing gender as relevant when it is not.[20] "Chairman", "mankind" and "housewife" are only a few examples of sexist language and attitudes, which are deeply embedded in many cultures and languages. In the 21st century, there is an increasing effort to change sexist and discriminatory attitudes for gender-neutral ones. To start with, how do these sound: "chairperson", "humankind" and "homemaker"?

Q: Can you identify gender-biased or sexist attitudes in your own culture and language? Can you think of gender-neutral alternatives?

Attitudes in a given society/community lead to gender roles, which are social roles ascribed to individuals on the basis of their sex,[21] and learned behaviours that condition the activities, tasks and responsibilities perceived as belonging to male and female.[22] For example, giving birth is a female sex role, while the role of infant nurturer and care giver (which could be performed by a male) is a gender role usually ascribed to females.[23] Because they can give birth and breastfeed their infants, women are expected to undertake all childcare and the associated socialisation, and it is believed that these activities determine their entire lives.[24]

Like the concept of gender, gender roles are affected by socio-economic, political, geographic and cultural contexts, and they vary widely within and between cultures. They also depend on other factors, like ethnicity, class, religion, sexual orientation and age.[25] Changes in gender roles often occur in response to changing economic, natural or political circumstances.

Q: Has there been any change in the perception of gender roles between, for example, the generation of your grandparents and yours?

Social construction of gender roles has considerable impact on a person's life, and also affects young people considerably. People start learning gender and gender roles when they are very young. A part of this learning occurs throughout socialisation processes, influenced by the collective practices of institutions such as school, church, media and family, which construct and reinforce particular forms of masculinity and femininity.[26] In the modern world, new forms of socialisation – such as new information technologies and burgeoning cultural practices (in music, media and television) – may also strengthen similar stereotypes and produce similar consequences, increasing the social power of men and maintaining the subordination of women.[27] The autonomy of the individual is also influential in the construction and internalisation of gender roles.

Gender roles undoubtedly affect people's lives, women's lives generally negatively, and maybe young women's lives more negatively still. Where women are perceived as overstepping the limits of their accepted roles, they can be physically or sexually abused by male partners: in many cultures, beatings or rape in marriage are considered acceptable in the existing legal framework.[28] Women are often expected to stay within their homes and take care of their spouses and children. Working women often experience the dichotomy of home versus work.[29] Gender roles are also visible in categories of jobs considered typically female or male: nursing or teaching are predominantly female occupations; technical jobs, driving, forestry and politics are predominantly male occupations.[30] As a result, education opportunities are also affected by gender roles. Very often legal systems reflect gender roles to the extent that they regulate everyday aspects of life. The public approach to women's physical and psychological well-being on issues such as virginity, abortion or rape is shaped by these definitions[31] because 'sexuality'[32] is one of the complex aspects of gender roles.

Q: When you consider social aspects of your life (going out, dependency on parents/family, sexual relationships), can you see any differences between you and a friend of the opposite sex?

→ 6.2.3 Gender equality, multiple inequalities and discrimination

Gender is socially constructed and socially reinforced by stereotypes, attitudes and gender roles. To the extent that gender roles indicate difference, power relationships between the sexes become more and more unequal[33] and gender relations become more hierarchical, to the disadvantage of women.[34] This gender inequality and power imbalance between sexes can be seen in a range of gendered practices in every aspect of life: the division of labour and resources; gendered ideologies such as the norms and values of acceptable behaviour for women or men; and gendered institutions such as the family, political and legal systems. Since historically women have been excluded from many institutional spheres or their participation has been limited, they often have less bargaining power to affect change.[35]

There are different theories and models for understanding how men have historically and predominantly placed themselves in social hierarchies over women.[36] Patriarchy[37] is an important concept in appreciating the extent of gender inequality. It may be defined as the systematic societal structures that institutionalise male physical, social and economic power over women. These structures work to the benefit of men by constraining women's life choices and chances. Although there are many differing interpretations of patriarchy, the roots are often located in women's reproductive role and in sexual violence (acceptance of fundamental ideas about the nature and value of women, mostly their biological roles as wife and mother[38]), interwoven with processes of capitalist exploitation. The main 'sites' of patriarchal oppression have been identified as housework, paid work, the state, culture, sexuality and violence. Behaviours that discriminate against women because of their gender are often seen as patriarchal practices; for example, occupational segregation, exclusion and unequal pay.

Q: Is it common in your society that women and are paid less than men for similar work?

Masculinities
Those behaviours, languages and practices, in specific cultural and organisational locations, that are commonly associated with men (and thus culturally defined as not feminine) are called masculinities.[39] This implies multiple interpretations for a man to demonstrate he is 'a man'. The pressure and expectation to behave in terms of dominant codes of masculinity and 'manhood' remain a prevalent experience for many men, with consequences for women, children and men in turn.[40] It varies across socio-cultural contexts and within groups and networks, and different men with different experiences, relationships and pressures often demonstrate their masculinity in different ways.[41]

Gender inequality and gender oppression are not uniform across time and space. Nor do they exclude other forms of social inequality, such as age, class, disability, caste, religion, ethnicity and race. The theory of male dominance and the concept of patriarchy contribute to identifying gender inequality in societies. But women are not a homogeneous group constrained in identical ways, even in the same society. Gender inequalities interact and intersect with other social inequalities, which may be prioritised over gender concerns in certain contexts.

So, although women are oppressed and subject to unequal practices in almost all societies, not all women experience this inequality in the same way, because multiple inequalities also exist. There are clear differences between "being a woman", "being an old woman", "being a deaf woman", "being a rich woman", "being a black woman", "being a Roma woman" and "being a Muslim/Christian/Jewish woman" even in the same society. This implies that it is difficult to develop gender equality without paying attention to and fighting other forms of inequality at the same time.[42]

Q: What are the multiple inequalities that affect a young woman's life in your community?

Gender discrimination is any practice against gender equality. It covers "any distinction, exclusion or restriction made on the basis of socially constructed gender roles and norms which prevents a person from enjoying full human rights".[43] Accordingly, discrimination against women refers to "any distinction, exclusion, or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field".[44]

Homophobia

This is an example of discrimination based on sexual orientation. It is "an irrational fear of and aversion to homosexuality and lesbian, gay, bisexual and transgender (LGBT) people based on prejudice and is similar to racism, xenophobia, anti-Semitism and sexism". It manifests itself in the private and public spheres in different forms, such as hate speech, incitement to discrimination, ridicule, verbal, psychological and physical violence, persecution and even murder, as well as any discrimination in violation of the principle of equality or unjustified and unreasonable limitation of rights.[45] In 2008, about 80 countries in the world still criminalise homosexuality and condemn consensual same-sex acts with imprisonment; of these, nine still have the death penalty.[46]

Gender discrimination is often based on stereotypes, attitudes, gender roles and gender relations. It occurs in any aspect of life, but most clearly in employment, even in those circumstances where women have the same qualifications as their male counterparts: men are preferred over women for technical jobs such as engineering or construction; in job interviews, women are asked if they plan to bear children or not; women are paid less for the same jobs.

The negative consequences of widespread forms of overt or covert discrimination have led some societies to adopt practices of positive discrimination, also known as affirmative action, which deliberately favour or give preference to a certain group or groups, such as women, disabled people or specific ethnic groups. The main purpose of such policies is to overcome structural forms of discrimination, which otherwise would prevail against specific social groups, and to redress balances in representation.[47]

Legal and practical inequality and discrimination against women all over the world have given rise to the legal concept of gender equality in the context of international human rights. Gender equality originates from the idea that "all human beings, both men and women, are free to develop their personal abilities and make choices without the limitations set by stereotypes, prejudices and rigid gender roles" and suggests that "the different behaviour, aspirations and needs of women and men are considered, valued and favoured equally". It does not mean that women and men have to become the same, but that "their rights, responsibilities and opportunities will not depend on whether they are born male or female".[48]

Gender equality is further developed into the idea of women's human rights; that women have all the fundamental human rights laid out in all the major human rights conventions as human beings, and have rights as gender-specific beings. These rights are an integral part of the fundamental human rights of all human beings, and at the same time they are meant to safeguard the specific needs of women, because women suffer from the denial of these rights around the world.[49] For example, "a life free from violence" is a basic human right; however, violence against women and girls represents one of the greatest human rights problems for women and cuts across all countries, social groups, ethnicities, religions and socio-economic classes.[50]

➔ 6.2.4 Gender mainstreaming

Awareness of the problems, inequalities and discrimination that women disproportionately suffer all over the world has required a holistic approach to ensure women's human rights and gender equality, because social, economic and political rights are indivisible and interdependent. For example, discriminatory inheritance laws (civil rights) have a serious impact on the ability of women to participate in economic life (economic rights); women being registered as voters on the family card under the name of their husband or father (civil rights) limits their effective ability to enjoy their legal right to vote as autonomous individuals (political rights); and restrictions on the mobility of women (civil rights) have an impact on their access to health and reproductive care and education (social rights).[51]

Stemming from such a holistic approach, the recognition of women's human rights in international human rights law by international organisations such as the United Nations (UN), the Council of Europe (CoE) and the European Union (EU) has brought about a focus on gender mainstreaming, as a means and strategy of promoting and incorporating gender equality in all aspects of life and policies. It has been defined as "the (re)organisation, improvement, development and evaluation of policy processes, so that a gender equality perspective is incorporated in all policies at all levels and at all stages, by the actors normally involved in policy-making".[52] Mainstreaming is not an end in itself but a strategy, an approach, a means of ensuring that gender perspectives and attention to the goal of gender equality are central to all activities such as policy development, research, advocacy/dialogue, legislation, resource allocation, and the planning, implementation and monitoring of programmes and projects.[53]

Any approach to gender mainstreaming requires sufficient resources, as well as high-level political and societal commitment and authority. It requires cross-sectoral policy supervision and monitoring, combined with a network of gender specialists. The building of alliances between governmental gender machineries and outside constituencies, such as women's organisations and the media, is crucial for success.[54]

Gender mainstreaming

The United Nations defines gender mainstreaming principles as:[55]

- forging and strengthening the political will to achieve gender equality and equity, at the local, national, regional and global levels;
- incorporating a gender perspective into the planning processes of all ministries and departments of government, such as macro-economic and development planning, personnel policies and management, and legal affairs;
- integrating a gender perspective into all phases of sectoral planning cycles, including analysis, development, appraisal, implementation, monitoring and evaluation of policies, programmes and projects;
- using sex-disaggregated data in statistical analysis to reveal how policies impact differently on women and men;
- increasing the numbers of women in decision-making positions in government and in the private and public sectors;
- providing tools and training in gender awareness, gender analysis and gender planning for decision-makers, senior managers and other key personnel;
- forging links between governments, the private sector, civil society and other stakeholders to ensure a better use of resources.

Q: How do you think gender mainstreaming can be used as a tool in youth work to ensure gender equality?

6.3 Feminism(s)

Feminism refers to a number of movements, theories and philosophies that have been concerned basically with equality and justice for women, women's rights and ending sexism in all its forms. It denotes both an intellectual commitment and a political movement, of many different kinds. Feminism includes a wide range of perspectives on social, cultural, and political phenomena, though not all feminists may agree on the different elements and components of feminist struggle. Important topics for feminist theory and politics include: the body, class and work, disability, the family, globalisation, human rights, popular culture, race and racism, reproduction, science, the self, sex work and sexuality.[56]

Feminism has altered aspects of societies in which women have struggled for women's rights, ranging from culture to law. More specifically, feminist activists have campaigned for women's legal rights (rights of contract, property rights, voting rights); for rights to bodily integrity and autonomy, for abortion rights, and for reproductive rights (including access to contraception and good-quality prenatal care); for protection from domestic violence, sexual harassment and rape; for workplace rights, including maternity leave and equal pay; and against other forms of discrimination.[57]

➔ 6.3.1 Waves of feminism

It was not until the 19th century that organised women's movements started to fight against different and dominant aspects of gender inequality, which changed with the time and place. According to different emphases placed on the issues being fought about, the history of feminism is often divided into three waves. The first wave refers mainly to the women's suffrage movement, which was concerned with ensuring the right to vote for women (from the 19th to the early 20th centuries), mainly in the United Kingdom and the United States. Starting with the struggle to promote equal contract and property rights for women, activism in the first wave focused on political inequalities for women and on gaining political power. The second wave covers the period from the 1960s to the late 1980s, with an emphasis on fighting against social and cultural inequalities and ensuring women's liberation.[58] The personal spheres of life were also brought to the fore by the second-wave feminists, in order to bring what had formerly been seen as private matters (such as housework or domestic violence) onto the political agenda.[59] The third wave refers to a period beginning with the 1990s, often as a critique of second-wave feminism for its lack of attention to the differences among women due to race, ethnicity, class, nationality or religion. This period emphasises identity as a site for gender struggle.[60]

It is also important to note that not all feminists would agree with this identification of feminism with particular moments of political activism in history. One of the reasons for this is that those moments confine feminism to a few (white) women in the west over the past century or so and neglect other forms of resistance to male domination that should be considered "feminist" throughout history and across cultures. Another reason is that the historical perspective of the first and second wave ignores the ongoing resistance to male domination between the 1920s and 1960s and the resistance outside mainstream politics, particularly by women of colour and working-class women.[61]

➔ 6.3.2 Forms of feminism

The feminist women's movements aim to achieve women's liberation, but different theoretical feminisms can also be categorised according to the emphasis they give to the sources of gender inequalities and domination over women. However, this does not mean that these perspectives are mutually exclusive. There are often attempts to synthesise different forms of feminism and to synthesise feminist analysis with other mainstream frameworks.[62]

Radical feminism suggests that men as a group dominate women as a group and that men benefit from the subordination of women.[63] Radical feminists aim to challenge and overthrow such patriarchy by opposing standard gender roles and male oppression of women.[64] They introduce a range of issues such as the appropriation of women's sexuality and bodies, men's violence against women, violence in the family and rape, which are systems of male domination and control over women.[65] Personal aspects of life are seen as part of this, which is also indicated by the slogan "the personal is political".[66]

Socialist feminism suggests that women's oppression is the result of a combination of patriarchy and capitalism.[67] It focuses upon both the public and private spheres of a woman's life and argues that liberation can only be achieved by working to end both the economic and cultural sources of women's oppression.[68]

Marxist feminism also argues that men's domination over women is a by-product of capital's domination over labour and class relations, where the economic exploitation of one class by another is the central feature of social structure that determines the nature of gender relations.[69] For Marxists, gender oppression is class oppression and women's subordination is a form of class oppression which serves the interests of capital and the ruling class. Accordingly, Marxists think that, when class oppression is overcome, gender oppression would vanish as well.[70]

Liberal feminism differs from both the above in conceiving women's subordination as the summation of numerous small-scale deprivations.[71] This means that there is no one basis of women's disadvantage, but more foci for analysis. A major concern is the denial of equal rights to women in education and in employment, which makes women disadvantaged due to prejudice against women. This is often combined with sexist attitudes, which act to sustain the situation because such attitudes are analysed as traditional and unresponsive to recent changes in real gender relations.[72] Liberal feminists demand the equality of men and women through political and legal reforms.

There are different currents of feminism among religious women's groups in different religions. These currents reconsider the traditions, practices, scriptures and theologies of their religion from a feminist perspective[73] and try to improve the religious, legal and social status of women regarding the religious interpretations of women and their roles in the society and in the family. Besides the efforts of religious women's movements, there are also discussions about the compatibility of religious books and laws with women's rights and feminism.

6.4 Gender equality in international frameworks

The need to ensure gender equality encompasses all aspects of life and embraces all human beings, rather than only women. In the context of international human rights, the legal concept of gender equality is enshrined in the 1948 Universal Declaration of Human Rights as well as in the United Nations Convention on the Elimination of All Forms of Discrimination against Women (CEDAW)[74] of 1979. The CEDAW, which had been ratified by 185 countries by the end of 2007, is often described as an international bill of rights for women. Consisting of a preamble and 30 articles, it defines what constitutes discrimination against women and sets up an agenda for national action to end such discrimination. By ratifying this convention, states are legally bound to put its provisions into practice and committed to submitting national reports, at least every four years, on measures they have taken to comply with their treaty obligations. States also commit themselves to undertaking a series of measures to end discrimination against women in all forms, including measures:

- to incorporate the principle of equality of men and women in their legal systems, abolish all discriminatory laws and adopt appropriate ones prohibiting discrimination against women;
- to establish tribunals and other public institutions to ensure the effective protection of women against discrimination; and
- to ensure elimination of all acts of discrimination against women by persons, organisations or enterprises.[75]

The CEDAW provides the basis for achieving equality between women and men by ensuring women's equal access to, and equal opportunities in, political and public life (including the rights to vote and to stand for election) as well as education, health and employment. The CEDAW requires states to ensure that women can enjoy all their

human rights and fundamental freedoms and to take appropriate measures against all forms of traffic in women and exploitation of women. It is the only human rights treaty that affirms the reproductive rights of women and targets culture and tradition as influential forces shaping gender roles and family relations.

Q: Has your country signed the CEDAW and its Optional Protocol? With or without reservations? If so, which are the reservations of your country and what do they refer to in your country's context?[76]

The Committee on the Elimination of Discrimination against Women[77] is the body of 23 independent experts on women's rights from around the world that monitors the implementation of the convention. Countries who have become party to the treaty are obliged to submit regular reports to the committee on how the rights of the convention are implemented, and the committee considers each report and addresses its concerns and recommendations to the countries in the form of concluding observations.

The Optional Protocol[78] to the CEDAW was adopted in 1999, which brought in two important legal procedures for the benefit of women. With the optional protocol, individual women or groups of women may submit claims of violations of rights protected under the convention to the committee (if a number of criteria are met); and the committee may initiate inquiries into situations of grave or systematic violations of women's rights.[79]

The governments of the world reaffirmed their commitment in 1995 to "the equal rights and inherent human dignity of all women and men" in the Beijing Declaration and Platform for Action,[80] which is an agenda for women's empowerment. It aims to remove all obstacles to women's active participation in all spheres of public and private life through a full and equal share in economic, social, cultural and political decision making. It reaffirms that the human rights of women and girl children are an inalienable, integral and indivisible part of universal human rights. It emphasises that women share common concerns that can be addressed only by working together and in partnership with men towards the common goal of equality.

The Platform for Action identified 12 critical areas of concern:

- the burden of poverty on women;
- access to education and training;
- access to health care;
- violence against women;
- the effects of armed or other kinds of conflict on women;
- inequality in economic structures and policies;
- inequality between men and women in sharing power and decision making at all levels;
- insufficient mechanisms at all levels to promote the advancement of women;
- promotion and protection of the human rights of women;
- stereotyping of women and inequality in women's access to and participation in all communication systems, especially in the media;
- gender inequalities in managing natural resources and safeguarding the environment;
- the rights of girl children.[81]

In addition to these global efforts, there are also regional frameworks to ensure gender equality. The Council of Europe provides a number of legal instruments to promote equality between women and men in its member states. In the general perspective of the protection and promotion of human rights, the Council of Europe seeks to combat any interference with women's liberty and dignity (for example, violence against women or trafficking in human beings), to eliminate discrimination based on sex and to promote a balanced representation of women and men in political and public life.[82] The European Social Charter provides a number of specific rights for women, namely equal remuneration, protection of mothers and working women, and the social and economic protection of women and children. The Additional Protocol of 1988 included the right to equal opportunities and treatment with regard to employment and careers, without discrimination based on sex. Furthermore, the revised Social Charter contains a specific non-discrimination clause on a variety of grounds, one of which is sex.[83]

Gender equality is a fundamental right under the treaties and a priority policy of the European Union (EU). It provides a comprehensive approach which includes legislation, mainstreaming and positive actions. Key policy areas of the EU concern employment and the labour market; the role of men in promoting gender equality; the gender pay gap; education and training; gender balance in decision making; women and science; reconciliation between work and private life; gender budgeting; social inclusion and protection; development co-operation; migrant women; and gender-based violence and trafficking in women.[84]

In 2006, "A roadmap for equality between women and men" outlined six priority areas for EU action on gender equality for the period 2006-2010: equal economic independence for women and men; reconciliation of private and professional life; equal representation in decision making; eradication of all forms of gender-based violence; the elimination of gender stereotypes; and the promotion of gender equality in external and development policies.[85]

The European Institute for Gender Equality, based in Vilnius, is an independent centre providing help in terms of expertise, to improve knowledge and raise the visibility of equality between men and women.

The Barcelona Declaration of the Euro-Mediterranean Partnership (EMP)[86] contains only three references to women's rights. Within the framework of the Economic and Financial Chapter, the signatories simply "recognise the key role of women in development" and pledge "to promote their active participation in economic and social life and in the creation of employment". As regards the Social, Cultural and Human Chapter, they call on all southern partners to pay particular attention to the role of women in the regular dialogue with the EU on educational policies. It is also noted that the EMP must contribute to an improvement of living and working conditions and greater levels of employment, "in particular of women and the neediest strata of the population". In short, the Barcelona Declaration has no references to the legal and political rights of women, to gender mainstreaming, to specific issues that affect women, such as gender violence, or to how progress should be measured. [87]

The Five-Year Work Programme[88] (2007-2011) adopted at the 10th anniversary of the Barcelona Declaration in November 2005 (Barcelona +10) placed decisive emphasis on the promotion of gender equality in the EMP, with one of the key objectives being to "take measures to achieve gender equality, preventing all forms of discrimination and ensuring the protection of the rights of women".[89] It also calls for a significant increase in the percentage of women in employment in all partner countries with

expansion and improvement in education opportunities for girls and women, along with political pluralism and participation, particularly for women and young people, through active promotion of a fair and competitive political environment, including fair and free elections, and increased participation of women in decision making in political, social, cultural and economic positions.

Starting with the Barcelona +10 Euro-Med Women's Conference held in 2005, a series of meetings on "strengthening the role of women in society" were held to strengthen women's roles in political, civil, social, economic and cultural spheres, and to fight discrimination. Its conclusions recognised that "the International Covenants on Human Rights include the obligation to ensure the equal rights of men and women to enjoy all economic, social, cultural, civil and political rights" and stated that "the Euro-Mediterranean partners will embrace a holistic approach based on the following interdependent and interlinked priorities":[90]

- women's political and civil rights;
- women's social and economic rights and sustainable development;
- women's rights in the cultural sphere and the role of communications and the mass media.

Regarding Euro-Mediterranean youth work, one of the thematic priorities of the Euro-Mediterranean Youth Programme at all its different phases has been to foster gender equality in all actions, especially to ensure that opportunities for active citizenship are equally available to young men and women. The programme has paid special attention to supporting youth projects that tackle the role of women in Euro-Mediterranean societies and to increasing the skills and competences of youth leaders, youth workers and trainers in the field of gender equality. Besides giving a thematic priority to young women's status in society and to gender equality, implementation of the programme is also designed to ensure balanced participation of young women and men in the individual youth projects and in the teams of trainers.

6.5 The Euro-Mediterranean context: issues and challenges of gender (in)equality and women's rights

Gender inequality is a horizontal issue, experienced in every aspect of life. It is not specific to any region or country, but a global problem for women of all countries, with varying impact on women's lives. In addition, the needs of different groups of women sometimes show similarities between countries and sometimes vary considerably even within the same region or country. For example, poor women may be more concerned with easier access to the labour market and childcare benefits, while better-off women may be more concerned with expanding the grounds for divorce and increasing their autonomy *vis-à-vis* forms of male dominance.[91] In contrast, migrant women in different countries may experience similar problems in their lives. This fact is often not taken into account, even in multifaceted approaches to women's rights.

Women's rights are often guaranteed by the constitution of their country. However, these guarantees do not always translate into women realising their full civic, legal, and political rights because they often suffer from implementation gaps. Those rights are not accompanied by substantive socio-economic measures that allow all women

to benefit from them. When this is the case, the *de facto* enjoyment of new rights is restricted to a limited number of women, usually middle-class urban women, to the exclusion of most poorer women and those living in non-urban areas.[92]

Since the beginning of the 20th century, 8 March has been globally celebrated as International Women's Day, to highlight the issues, as well as the successes, of women's empowerment and the promotion of gender equality and equity.

The rest of this section looks at various major issues and problems in gender equality and women's rights that are shared by groups of women in European and Mediterranean countries. These issues are to an extent tackled or neglected by national policies, but they are always underlined by international actors, policies, actions and programmes. Naturally, these issues are not mutually exclusive. They are mostly embedded in similar societal, political and economic conditions and hence refer to the same root causes. Any positive or negative changes in one issue also affect other issues, since they are inter-related and interdependent.

➔ 6.5.1 Political and civic participation[93]

> Politics is often understood as a male sphere. This means that women are viewed as a minority to be protected, rather than the under-represented half of human society that they in fact are.[94]
>
> Dr Azza Karam

The participation and representation of women is maybe the most important component of a democratic system, if women are to make their voices, preferences and problems heard by the decision-makers and find participatory ways of overcoming inequalities that they experience in their everyday lives. However, women's political representation and participation, in both the public and private spheres, has historically been very low worldwide. In European and especially in Mediterranean countries, while women's participation and representation is undoubtedly increasing, women are still marginalised in decision-making structures and many obstacles remain in their path. Although constitutions often guarantee equal political rights (such as the right to stand for election and the right to vote) for women and men in principle, women are not well represented in parliaments, with the exception of the Nordic countries; there are very few women ministers in governments, and women are not much encouraged to take active roles in political parties.

In fact, there is not much difference between some northern and southern states: the percentage of women in parliament in Morocco is 10.8%, compared with 11.5% in Italy and 12.2% in France; while Tunisia has 22.8%, well ahead of various EU states. Nordic countries are exceptions, and examples for other countries, with an average of almost 40% for women's participation in the legislative chambers. To overcome the imbalance, affirmative action or quota systems are used in countries like Jordan, Morocco and in northern countries. However, such actions do not alone resolve the problem of discrimination.

As regards the executive, the trend is positive and various policies have been adopted to promote greater representation and participation of women. There are women in

government at ministerial level in Algeria, Egypt, Jordan, Libya, Morocco, Syria, Tunisia and Turkey, as well as various European countries. However, representation in cabinet positions remains minimal both in Europe and the Mediterranean. For example, although women make up 52% of the population, only in Sweden do they have 50% of government posts and the EU average in 2001 was 24.8%. In addition, even if female ministers exist, their appointments are mostly in positions dealing with social or cultural affairs and hardly ever in positions in any of the core ministries. In many countries, a women's rights ministry does not exist.

Although some political parties in various countries (Algeria, Israel, Morocco, Tunisia and some European countries) have instituted quotas to ensure women's participation as electoral candidates, women experience significantly greater difficulty in participating in elections and the number of female representatives in established political parties is generally quite low.

Maybe due to the fact that women experience various difficulties in participating in public decision-making structures, women's organisations and their involvement in the civil society have always been an important part of the struggle for women's representation and participation. In European and Mediterranean countries, these organisations deal with most contemporary women's problems; they network with NGOs from different countries, religions, ages, and social and cultural backgrounds; they look for concrete and pragmatic solutions for women's problems; they have political projects for change; they are not only institutions but are composed of women's groups, movements or platforms of organisations.

There are four major issues that women's organisations have focused on: the reform of family law, the criminalisation of domestic violence and other gender-based violence such as honour crimes, nationality rights (for children through their mothers) and greater access to employment and participation in political decision making. Almost all women's organisations advocate that current reservations to the CEDAW should be removed and they ask for appeal to international human rights standards when national laws are in conflict with them. It should also be noted that women's organisations also face serious obstacles, given the limitations on freedom of expression, restrictive laws covering NGOs and lack of funding.

The European Women's Lobby (EWL)[95]

This is the largest umbrella organisation and a broad-based coalition of women's associations with members from 27 EU member states and three candidate countries. It was set up to participate in and contribute to the European decision-making process, where increasingly decisions are made that have a direct impact on the lives of European women but in which women have no voice, no consultation and no participation.[96] The EWL aims to promote women's rights and equality between women and men in the EU and is active in areas like women's economic and social position, women in decision making and violence against women.

The low numbers of women in politics both in European and Mediterranean countries (with the exception of the Nordic countries) clearly highlight severe failures in ensuring gender equality in political life. Maybe the fundamental problem is the historically constructed socio-cultural environments that discriminate against women and stereotype gender roles. The patriarchal structure of political and social life is pervasive,

and political, social, economic and legal realms of life are largely controlled through informal and personalised networks, ultimately controlled by men. Thus, even if women attain positions of power, they are often circumscribed in their capacity to act.

➔ 6.5.2 Citizenship and legal status[97]

The rights of women are, on the one hand, an integral part of the fundamental human rights of all human beings, and on the other are about safeguarding the specific needs of women. Although international human rights laws try to overcome any inequality that might arise from this two-tiered citizenship, in many countries there is still a mismatch between public political or labour rights and private or family-related rights. In fact, discriminatory laws still exist as a sign of underlying social, economic and political discrimination, as well as patriarchal domination.

In many European countries, women's legal status is guaranteed in line with international human rights law, but it often remains discriminatory in many Mediterranean countries when compared with other regions in the world. Yet there have been legal reforms in those countries and a very slow but steady process of absorption and participation in international and multilateral gender-equality frameworks.

Women's private or social rights in Mediterranean countries are often limited by family laws or personal status laws that view women as dependent and minor with respect to marriage, divorce, child custody, the right to work, the right to travel and inheritance. It is possible to trace the social and traditional norms in those laws that often subordinate women to male guardianship or authority.

For example, in Turkey, until the amendment of civil law in 2001, the legal head of the family was the husband and there was no equal division of property acquired during marriage. Moreover, in many cases, sisters (though more informally than legally) were not allowed by their brothers or other male members of the family to claim inheritance rights from their parents' property. In many countries, male heads of family often demand obedience from women within marriage; men act as the primary intermediary between women and the state; and men can dissolve a marriage. With the marriage bond, the protection of the family is seen as more important than the protection of individual rights, especially those of women. In some cases, violence is even legalised in marriage and family life for the sake of the reinforcement and preservation of the family. This means that husbands also claim rights over their wives' bodies, so if they perceive any "disobedience" from their wives, they can claim the right to physically abuse or rape their wives.

In European countries, women also face legal challenges, particularly where rights to full participation in employment are concerned. For example, although childcare is often seen as the responsibility of the mother, working women are given limited maternity provisions, and still in many European countries there is no paternity leave in place for men.

The issues of marriage, nationality, parental authority and freedom of movement are particularly relevant with the increasing mobility of individuals between European and Mediterranean countries. In some cases, women from Mediterranean countries cannot pass on their nationality to their children if their husbands are foreigners. In many countries, women are not allowed to travel alone without the consent of a male guardian, and married women often cannot travel alone abroad with their minor children without their husband's approval, which presents an obstacle to full freedom of movement. Mixed marriages also face many problems: in Lebanon, for instance, Muslims and Christians cannot inherit from each other.

➔ 6.5.3 Education

Education has been, perhaps, the most important tool for overcoming gender inequalities in societies, by empowering women themselves, ensuring the participation of women in political, social and economic life as active citizens, and raising gender awareness in different segments of society, especially among men. For example, the prevention and eradication of violence against young women cannot be pursued without a major emphasis on education. The eradication of illiteracy and the elimination of gender disparity at all levels of education are often found on the agenda of national education policies as measures against inequality.

However, the ways in which education and education systems are structured and implemented are very important because any gender-insensitive education system may easily turn out to be a generator of gender inequality, rather than equality, especially through the reinforcement of gender stereotypes and gender roles in society.

Girls and women have been gaining greater access to education in most European countries. Female adult literacy rates in the EU countries do not fall below 85%, and are very close to 100% in many countries. However, education does not open doors for women's entry to, nor improve women's situation in, the labour market in all EU countries. Many Mediterranean countries have also made significant progress in closing the gender gap in education (a gap mostly caused by dominant traditional gender roles attached to girls and women): primary and secondary enrolment for girls has increased substantially and the gender gap has effectively been eliminated in higher-income countries.

Despite such advances, however, Mediterranean women still suffer from educational discrimination: secondary-school completion rates are still much lower for girls than for boys, and women account for one third to two thirds of adult illiterates, with significantly different rates between men and women. It should also be noted that not all females have opportunities to go to school, and there is a growing gap between an increasingly autonomous and self-sufficient class of women with a high level of education and a mass of impoverished women who lack the most basic literacy skills.[98]

Regarding education's role in eliminating gender stereotypes and gender roles in the Euro-Mediterranean context, some key problems still persist: the content of curriculum materials, the social organisational arrangements used in schools, teaching practices, and the design and scope of formal and non-formal educational programmes.[99] Although women dominate the profession of teaching in all 35 Euro-Mediterranean partner countries, this feminisation is not reflected in changes to educational content, maybe because teacher training rarely focuses on issues of gender awareness.[100] This is also a good example of why raising gender awareness should target not only men but also women; and why women should be empowered to participate in decision-making processes, in this case in education policies.

In addition, in most countries school textbooks present men and women as having different gender roles, where women are predominantly portrayed undertaking domestic activities at home as mothers and housewives.[101] An interesting example is the survey of 96 textbooks on various subjects published in 1999 in Jordan. According to the study, male actors account for 88% and female actors for only 12% of all social roles presented; and of the limited number of women, 65% are portrayed in private roles.[102] In addition, everyday classroom practices reinforce prejudice, which in turn reinforces gender differentiation. There is not enough human rights education in schools and youth work; therefore young people have little or no knowledge of women's rights as being a constituent element of all human rights.[103]

➔ 6.5.4 Women and the labour market

In economic activities, three categories of women can be identified: employed women, unemployed women and non-employed or economically inactive women. All these categories of women are still facing obstacles mostly due to patriarchal societal norms, traditional and social perceptions of gender roles, the state of domestic economies, a lack of professional skills and higher education, and restrictive personal and labour laws. Unemployment rates, involvement in jobs with low advancement potential and limitations on access to social welfare are much higher for women than for men globally.[104]

In many countries women are systematically prevented from pursuing a professional career and remain marginalised in unpaid domestic activities (such as housekeeping and caring for children, the elderly or the disabled), low-paid jobs or the informal sector.[105] Furthermore, rates of female participation in economic activity are mostly below those of men in many European and Mediterranean countries, because of obstacles to participating in the labour force and discrimination against women in the labour market, even though the latter is often legally prohibited.

Policies and strategies to promote and support gender equality as an integral part of the human rights agenda draw attention to unpaid care activities. Although age, class and urban/rural location are important factors, the involvement of girls and women in the unpaid care economy is also largely influenced by socio-cultural perceptions of gender roles, such as the traditional perceptions of the female reproductive role and women's perceived responsibility for (unpaid) childcare and housekeeping work. This has implications for women's decisions on when and where they will work, further affected by the existence or non-existence of affordable childcare facilities, linked to social status and household income.

> The labour force is everybody who is either working or unemployed. The unemployed are people who are actively looking for work but who have not found more than one hour of paid work in the last week. The (female) unemployment rate is the number of unemployed (women) as a percentage of the (female) labour force.[106] The female employment rate is calculated by dividing the number of women (aged 15-64) in employment by the total female population of the same age group.[107]

There are some positive trends in female labour-force participation, yet female economic activity rates in the Mediterranean region are among the lowest worldwide. By 2005, the economic activity of females aged 15 years and above as a percentage of the male rate was highest (with 85%) in Israel, followed by 45% in Algeria and 44% in Syria but going down to 33-36% in Morocco, Jordan and Turkey.[108] In 2007, the average female employment rate in the EU with 27 member states was 58.3%, which was still lower than planned EU policy targets.[109] In the EU, by 2008, a sharp fall in the employment rate for women with young children was also observed, whereas the rate for men was rising.[110]

Unemployment trends in many Mediterranean countries are mostly due to such factors as the age/dependency structure of the population and low levels of female economic participation.[111] In 2004, the female unemployment rate was 20.7% in Jordan, 23.9% in Israel and 29.7% in Algeria, whereas rates in Turkey, Egypt and Morocco

were much lower: 9.7%, 11.3% and 1.4% respectively.[112] In 2007, the average female unemployment rate was 7.8% in the EU, being highest in Greece with 12.8%, and lowest in the Netherlands with 3.6%.[113]

Employed women are highly affected by labour-market segregation: women are under-represented in many sectors. This segregation by gender is not diminishing and is even increasing in certain countries in the EU and the Mediterranean, which means that women joining the labour market go into sectors and occupations already dominated by women. For example, women mostly work in the service sector (88% in Israel, 83% in Jordan, and an average of over 75% in the EU, especially in health and social services) or agriculture (over 50% in Morocco, Syria and Turkey), but few in industry (highest in the Mediterranean region is 28% in Algeria, with 19% in Morocco; the EU average is 25% or less in industry, transport and communications).[114] Only 29% of scientists and engineers in the EU are women.[115]

Women's disadvantaged status in the labour market is also reflected in gender pay gaps.[116] Despite national and international legal guarantees of equal pay for equal work, in practice, women earn less than men in both European and Mediterranean countries. Important gender pay gaps of 16% at EU level remain, ranging from below 10% in Italy and Portugal to more than 20% in Germany, the Netherlands and the UK.[117] The fact that there is still a gap among young people raises questions, particularly as young women have better success rates at school and university. Furthermore, the gap seems to grow wider with age, culminating at 17.8 points for the over-55s.[118] The relatively narrowest gap among Mediterranean countries in the period 1996-2005 was in Israel; the widest gap was registered in Morocco.[119]

A lot of women work part-time. In 2007, 31.4% of women employees worked part-time in the EU-27, while the corresponding figure for men was 7.8%.[120] Worldwide, the majority of the least visible informal workers are women, who sell or produce goods from their homes, such as garment makers, embroiderers, assemblers of electronic parts, street vendors at local food markets and shoe makers.[121] Some of these home-based workers work on their own account or are family workers, while others work on a piece-rate basis for a contractor or a firm.[122]

➔ 6.5.5 Gender-based violence

The problem of violence against women, young women and girls is a global one. It does not recognise borders, nor does it restrict itself to any social status, cultural or religious background, civil status or sexual orientation, nor to societies undergoing major change.[123] This kind of violence can easily be called "the most pervasive yet least recognised human rights abuse in the world."[124]

Gender-based violence (GBV) is "an umbrella term for any harm that is perpetrated against a person's will; that has a negative impact on the physical or psychological health, development, and identity of the person; and that is the result of gendered power inequities that exploit distinctions between males and females, among males, and among females."[125]

The Declaration on the Elimination of Violence against Women defines GBV as (but does not limit it to) the following:[126]

a) physical, sexual and psychological violence occurring in the family, including battering, sexual abuse of female children in the household, dowry-related violence, marital rape, female genital mutilation and other traditional practices harmful to women, non-spousal violence and violence related to exploitation;

b) physical, sexual and psychological violence occurring within the general community, including rape, sexual abuse, sexual harassment and intimidation at work, in educational institutions and elsewhere, trafficking in women and forced prostitution;

c) physical, sexual and psychological violence perpetrated or condoned by the state, wherever it occurs.

Perpetrators may benefit in different ways when committing acts of violence. Gender-based violence on the one hand is a way of ensuring women's inferior position in society. On the other hand, as in the case of lesbian, gay, bisexual and transgendered (LGBT) people and violence against men, it has the function of correction by example because LGBT people do not act according to dominant masculine gender roles and they are perceived as posing a threat to the normalised and dominant demands of male gender roles.[127] As can be seen, GBV is not exclusive to women and girls, but it principally affects them across all cultures. Since young women's sexual identities are often marginalised and discriminated against socially and politically, they are particularly vulnerable to these types of violence.[128] Within the domain of youth work, both the victims and perpetrators of GBV are present in schools, youth clubs, organisations, work camps and projects.[129]

The most common form of gender-based violence is domestic violence. Since it occurs at home, it has long been considered a private affair, in which the state and the judicial system have not taken the responsibility to interfere. Yet domestic violence is not only a violation of the physical and psychological well-being of the women concerned, but it also a direct attack on their human rights, while also being a criminal offence.[130] The United Nations Special Rapporteur has stated that it is a powerful tool of oppression and it serves as an essential component in societies which oppress women, because violence against women not only derives from but also sustains the dominant gender stereotypes and is used to control women in the one space traditionally dominated by women, the home.[131]

In the EU, between 20% and 50% of women of all classes and ages are victims of domestic violence; one fifth of women are subjected to sexual assault at some stage in their lives, the age of the victims ranging from two months to 90 years; 95% of all acts of violence against women in the EU occur within the home, 98% of aggressors are male and 50% are married men or living in a *de facto* marriage or as a couple.[132] Death is sometimes the result: in France six women every month and in Finland an average of 27 women every year die as a result of domestic violence; in the United Kingdom, two women die every week as a result of attacks by their partners or former partners. There are no similar statistics for southern Mediterranean countries, but it must be assumed that such violence is as endemic as it is in the EU.[133]

Another key problem for countries on both sides of the Mediterranean is trafficking in human beings, especially in women and children. It means "the recruitment, transportation, transfer, harbouring or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation."[134] Increased illegal migration into the EU and the movement of people as a result of rising flows and stronger restrictions on legalisation have also brought about increased trafficking. In 2005, it was estimated that globally between 700 000 and two million women and children were trafficked every year and that selling women into forced prostitution had become one of the fastest-growing criminal activities in the world economy. [135]

An honour crime – it is often argued – is a consequence of the need to defend or protect the "honour of the family". It is a typical example of the violation of human rights based on archaic, unjust cultures and traditions,[136] based on practices sanctioned by culture rather than religion, rooted in a complex code that allows a man to kill or abuse a female relative or partner for suspected or actual "immoral behaviour".[137] Such behaviour may take various forms: marital infidelity, refusing to submit to an arranged marriage, demanding a divorce, flirting with or receiving telephone calls from men, failing to serve a meal on time or "allowing oneself" to be raped.[138] Around the world some 5 000 women fall victim to honour killings every year. Such a killing is defined as the murder of a woman by a close family member or partner as a result of (suspected or alleged) shame being brought on a family by the (real, suspected or alleged) action of the woman.[139]

The practice of female genital mutilation (FGM) is a cultural practice harmful to women, one that violates women's human rights to life, bodily integrity, health and sexuality; since it is practised mostly on young girls, FGM also raises serious questions about children's rights.[140] It affects an estimated 130 million girls and women and is most prevalent in Africa. For example in Egypt, 96% of married women of reproductive age (15-49) are affected by FGM.[141] There is no religious doctrinal basis for the practice and although high religious officials in both the Muslim and Christian establishments are opposed to FGM, it is still supported by some local religious authorities.[142]

➔ 6.5.6 Immigrant and minority women[143]

Immigrant and minority women become vulnerable to multiple inequalities and discrimination, simply because of simultaneously being women, immigrants and usually workers in undervalued jobs in the country of destination. In addition to inequalities *vis-à-vis* men, the situation of immigrant women also highlights the creation of an inequality between immigrant women and the women in the country of destination.

Firstly, patriarchal and unequal gender roles affect relationships between men and women, whether they are immigrant or local. This is even more evident in the contact and relationship between immigrants and locals.[144] Immigrant women are often subject to more conservative social pressures than they would be in their country of origin;[145] in some European countries, the majority of so-called honour crimes occur in immigrant communities.[146]

Secondly, immigrant people are often ethnicised in cultural terms in the country of destination and are vulnerable to social exclusion, which makes immigrant women doubly disadvantaged in their attempts to integrate into a new society. For example, not being able to properly speak the language of the destination country or wearing a headscarf may reduce the ability of young immigrant women to have access to social structures such as schools or peer groups. In addition, the media perpetuate stereotyped cultural representations of immigrant women along with ethnocentric approaches common to immigrant people. It is possible to observe a constant interaction between gendered power relations and the articulation of a collective experience of immigrant women as a cultural minority.[147]

Thirdly, the feminisation of migration flows results in a transfer of the domestic burden from qualified local women (who are entering the labour market and cannot continue to bear the burden of the entire domestic and family workload on their own) to immigrant women.[148] This means that, while one category of women (local women) tends

to become emancipated, another category of women carries a doubled burden. Moreover, immigrant women usually perform social reproduction tasks and these activities are very often socially undervalued, regarded as practically unskilled and women's work, and often carried out within the informal economy. As a result, gender roles in the private sphere remain unchanged because the definition of the woman's perceived responsibility at home does not change or is not shared by the male counterpart, but only shifts from the local woman to the immigrant woman.[149] In addition, as a result of dominant gender roles, immigrant women are expected to perform reproductive activities both at their workplace, which is another home, and at their own home.

➔ 6.5.7 Religion, gender and women

Religions in various societies exist in harmony with the characteristics of those societies, but they also affect and change some of them. Whatever the religion, the specifics of religious dogma – alongside all economic, social, political and cultural conditions – are important in a religion's relation to gender, because gender inequality is related to cultural and social prejudices and stereotypes about male and female roles and identity.[150] Gender images are a product and a part of traditions shaped over centuries by religion and culture. Religions, especially monotheistic religions, play defining roles in the construction of these identities and images, and their acceptance and internalisation, for believers and non-believers alike. Thus religion, also as a part of culture, plays a homogenising role for the practices that define women's roles, status and images in a culture, as well as in the family, and religion often reinforces rigid gender differences through legitimisation and reification.[151]

Any culture's world-view contains images of women, which shape the conceptualisation of women for the whole culture. Most of these images are religious in origin and are mostly constructed not by women themselves, but by men. There is a close relationship between this reality, the establishment of patriarchy and the rise and institutionalisation of monotheistic religions.[152] Most of the time, any struggle against those images and gender inequalities requires the provision of alternative patterns and conceptualisations. When women fight for their self-determination, they inevitably have to deal with the images of "cursed Eve" or "women as source of *fitna*".[153] This implies the need to overcome gender stereotyping in the culture and in monotheistic religions, stereotyping which divides humanity into two separate identities biologically, physically and spiritually.[154] Although most religions teach equality of women and men before God, they attribute different roles to women and men on earth, which allows men a sense of superiority and accordingly leads to discriminatory treatment of women by men.[155] Paradoxically, the role and image of woman as wife, mother and housewife is not only perpetuated by men but also by women, the victims themselves.[156]

Women's rights are often violated in the name of religion in European and Mediterranean countries. In the attitude of three monotheistic faiths (Jewish, Christian and Muslim) to women, equality of women and men is not a doctrine that is central to the faith; on the contrary, centuries-old discrimination against women often continues to exist.[157] Although it is not easy to separate cultural traditions and religion, some seemingly religious practices violate women's rights. Some of the brutal examples are crimes of honour, certain practices linked to marriage and its dissolution, lack of access to education or certain professions, and the preferential treatment of boys.[158] Besides these practices, there are also controversial issues – for both religious authorities and the states – like contraception, abortion and divorce, which directly influence many women's lives.

It should also be added that, rather than the religions themselves, the interpretations of the religions and religious laws and doctrines can be blamed for women's continued oppression. In the case of Islam, for instance, gender asymmetry and the status of women in the Muslim world cannot be solely attributed to Islam, because the degree of adherence to Islamic precepts and the application of Islamic legal codes vary from one country to another.[159] In addition, within the same society it is possible to find different degrees of sex-segregation based on factors such as class. For example, in many Muslim societies nowadays, upper-class women are more mobile than lower-class women, even though the opposite was true in the past. Therefore, factors other than religion are still important in determining gender relations and gender (in)equalities in Muslim societies.[160]

➔ 6.5.8 Gender and the media[161]

There are two main critical concerns about women and the media. The Beijing Platform for Action in 1995 referred to these as two strategic objectives: increasing women's participation in media decision making and promoting a balanced and non-stereotyped media portrayal of women and men.[162] However, as in other parts of the world, there are still challenges for women and the media in the Euro-Mediterranean region.

In Euro-Mediterranean countries, women still have very limited access to management and decision-making levels, in spite of growing numbers of women entering professions in the media sector and holding positions previously considered as men's domains, like reporting on armed conflicts. The educational gap between women and men, especially in technical fields, leads to male dominance in policy making, control and the design and development of information and communication technologies.[163] Moreover, gender as a topic is not included in the curricula of most journalism schools and only a limited number of training opportunities on gender sensitivity are offered to media professionals.[164]

The mass media, both audiovisual and written, have a role in the creation of public opinion. Media discourses are not free of discriminatory practices, which consciously or unconsciously reproduce biased, unequal and negative representations of women and gender relations in European and Mediterranean societies. A study by the Anna Lindh Euro-Mediterranean Foundation[165] has examples of many such challenges in the Euro-Mediterranean region. Many programmes are often based on repetitive patterns of old-fashioned gender representation, with women dressed up like blond dolls, usually occupying supportive roles as homemakers and caregivers, often as sexual objects or as the weaker sex, while men are generally depicted as dynamically pursuing more substantial activities in society. Moreover, TV entertainment mainly targets women because they are seen as the main consumers.

On the other hand, women's points of view, voices, information, needs and concerns are absent in most journalistic products, and topics such as violence against women, equality before the law, women's right to education or trafficking are almost non-existent in the news. The media often generalise women as a homogeneous category and do not present a balanced picture of women's diverse lives and contributions to society.[166]

Q: How are women portrayed in TV news and advertisements in your country?

What can be done to overcome the negative representation of women and the reproduction of gender roles in the media? In European and Mediterranean countries, as well as specifically in the Euro-Mediterranean region, many international and non-governmental organisations work on various activities such as awareness campaigns, gender-sensitising and research, in order to ensure avenues for expression and balanced portrayal, to produce guidelines for ensuring and promoting gender equality in the media and for overcoming stereotypes, and to monitor the media for existing inequalities.

For example, Jordanian/Syrian/Danish co-operation in producing children's TV programmes portraying children as actors and decision-makers in their own lives is an example of access to information and media promoting equality. "Media Suitcase", developed by the German Association of Female Journalists, provides media observation groups with the tools required for the critical examination and analysis of media content, and is an example of monitoring the media. Swedish children's TV, portraying strong and independent girls such as Pippi Longstocking, has provided positive inspiration and role models for children for decades and is an example of overcoming stereotypes.[167]

➔ 6.5.9 Women in conflict situations, war and peace

> Peace is inextricably linked to equality between women and men in development. Armed and other types of conflicts, wars of aggression, foreign occupation, colonial or other alien domination, as well as terrorism, continue to cause serious obstacles to the advancement of women.[168]

Gender inequality reflects power imbalances in social structures that exist in pre-conflict periods and are exacerbated during and after armed conflicts. Armed conflict negatively affects women and men and results in gender-specific disadvantages, and women are often disproportionately affected by war abuses and traumas, disruptions and loss of resources.[169] Moreover, this is not always recognised or addressed by the mainstream, gender-blind understandings of conflict and reconstruction.[170] Stereotypical interpretations in armed conflict encourage expectations that men will fight and women will support them on the home front: men are soldiers or aggressors and women are wives, mothers, nurses, social workers and sex-workers. Although it is mainly men who are conscripted and killed in battle, women also suffer in their role as caregivers, when social structures break down.[171] The realities that women may also be combatants and men are also victims often remain unnoticed.[172]

Gender-based violence and forced displacement are two examples of impacts that can be deliberate strategies of war to destabilise families and communities.[173] War is a burden for women, girls and children, in such forms as gender-based, physical, psychological and sexual violence (such as rape and forced pregnancy), the spread of HIV/AIDS, increased vulnerability, lack of mobility and the use of women as sexual slaves by soldiers.[174]

Forced displacement, which may lead to social exclusion and poverty, targets gender relations through family breakdown and social destabilisation, and disproportionately disadvantages women, because it results in reduced access to resources to cope with household responsibility and increased physical and emotional violence.[175] Moreover,

the mere engagement of women in peace-building efforts does not necessarily mean that women's rights are mainstreamed or integrated into the peace process. More often, women's and girls' needs are not recognised or given priority after an armed conflict.[176]

Jerusalem Link

This partnership between the Israeli organisation Bat Shalom and the Palestinian Jerusalem Centre for Women is one example of women bridging the divides between politics, armed conflict and gender equality. Whilst the two organisations work principally to address the concerns of women in their own societies, Jerusalem Link also prioritises women's human rights as an important element of any lasting peace settlement. The two organisations jointly run programmes promoting peace, democracy, human rights and women's leadership.[177]

6.6 Gender equality in and through Euro-Mediterranean youth work

An important aspect of gender equality is that it is a horizontal issue and a field of struggle cutting across all aspects of everybody's lives everywhere in the world. Youth work is a space where gender inequalities not only are faced, but can be challenged. In any educational activity where young people get together, questions and issues on gender, sexuality and power are present.[178] This means that youth work is also a very good opportunity to challenge and overcome gender inequalities, either by focusing on gender as a theme for an activity or mainstreaming it in any kind of youth work activity.

Zoom in, Zoom out is an educational game about the situation of women worldwide. Based on 12 women's life and stories, the game looks at several aspects of women's situation, such as health, development, the economy and history. The game has been produced by Ungdomsstyrelsen, Nykterhetsrörelsens Bildningsverksamhet, Landes Jugendwerk der awo Thüringen, the Sustainable Development Association and Kafa.

There is always a gender dimension to activities, so ignoring it in the planning and implementation may leave out part of the target group, reinforce stereotypes or simply miss an opportunity to address a central aspect of human rights and participation.[179] The dilemma in talking about gender difference is that one can end up widening the gap instead of decreasing it if the issue is not handled properly.[180] For example, female participants may not realise what discrimination is if they are used to being treated in a discriminatory manner, while male participants may feel uncomfortable with dominant masculine norms and wonder if something is wrong with them.[181] In some contexts, talking about sensitive issues such as headscarves or female genital mutilation may also create tensions among participants. Keeping these sensitivities in mind, below are some non-exhaustive and mutually supportive ideas on how gender equality can be integrated into youth work activities in general and those of Euro-Mediterranean youth work in particular.

Focusing on specific gender issues

Youth work activities on issues related to gender – such as gender-based violence, challenging gender stereotypes and roles, immigrant women, women's representation in the media or women's employment, as well as gender equality in youth work and youth policy – can increase the visibility of gender inequalities, create awareness of them and help youth workers overcome some of these inequalities in their target group: young people. In addition, co-operation between those active in youth work, women's rights and human rights education makes youth work activities more effective in improving the welfare of young people.

Gender and intercultural learning

Intercultural dialogue helps young people to appreciate pluralism and diversity, and see reality from different perspectives in order to reinterpret and adopt a neutral approach to the determination of gender; it also helps establish the right to be different as a right that must be respected by all.[182] The transfer of good practice in intercultural dialogue to gender relations is possible, and vice versa. Key qualifications for intercultural dialogue like empathy, new perspectives and an appreciation of pluralism and diversity can also be used to overcome gender inequalities in and through youth work.[183] The development and use of non-sexist language through youth activities is a good example.

Ensuring gender balance

Balance in the number of male and female participants, and among the members of the trainers' team, can be a first step to ensuring equal participation of both sexes in a youth activity.

Raising gender awareness

The understanding that there are socially determined differences between women and men based on learned behaviour, which affect their ability to access and control resources, can be applied to projects, programmes and ultimately to policies.[184] Raising awareness can take many forms, but it aims to address people's attitudes and knowledge. Although sexism, discrimination and gender-based violence cannot be addressed by knowledge alone, accurate and relevant information and the possibility of engaging with a range of perspectives on these issues is very important.[185]

To start talking about gender roles may help people to move out of restrictive roles and to define who they are for themselves. Raising awareness of violence and discrimination can mobilise people to take action. Campaigns, projects, training courses, demonstrations or other instruments can be tools for raising awareness.[186] Trainers who are aware of this can, for example, introduce a gender perspective into a session through questions in an exercise debriefing. Gender awareness in project planning and project management may encourage an analysis of how the project and activities may apply to and affect young women and men in the target group. An initial needs analysis for a project can also feature a gender aspect.[187]

Using gender-sensitive methods

Gender neutrality is the attempt not to reinforce existing gender inequalities, whereas gender sensitivity is the attempt to redress existing gender inequalities.[188] If youth workers cannot attempt to redefine women's and men's gender roles and relations (gender transformative actions: being gender-positive),[189] they can still use gender-sensitive methods throughout youth activities. These can complement the activities

and raise the awareness of gender inequalities one step higher. Some of these gender-sensitive methods can be: using both female and male trainers; working in single-sex groups; using examples from female and male "worlds"; being aware of suppression techniques and being conscious of them; and sharing the time equally between participants of both sexes.[190]

Mainstreaming gender[191]

Any kind of training course or learning activity can apply a gender mainstreaming approach, whatever the subject is. Leaders and participants can observe patterns of behaviour among men and women, and these can be addressed. The trainers' or youth leaders' own actions and attitudes can create awareness about the equality in value of women and men. Unequal and biased assumptions and norms can be challenged by being conscious, for example, of the language used, examples chosen and the role models referred to. This means that the gender aspect becomes explicit in each and every part of a youth activity at each stage from preparation to evaluation.

Youth organisations can be active players in overcoming gender inequalities if they are encouraged to take on board seriously the issues of gender equality, women's rights and minority rights as a matter of fundamental relevance for the well-being of all young people in society.[192] For example, they can: develop strategies on project management, funding and realistic planning aimed at young women and other under-represented groups; always consider the gender balance in their programmes and attitudes; and promote direct exchanges to overcome distance and to avoid misunderstandings and stereotypes in the Euro-Mediterranean region.[193]

Follow the Women (FTW)[194]

This is an international organisation of about 500 women, from 40 different countries, who support peace and an end to violence in the Middle East. The best-known activity of Follow the Women is Pedal for Peace in the Middle East, a unique event organised by a group of women to cycle across a number of countries in the Middle East to raise awareness of how the current situation in the Middle East affects the lives of women (and children) as well as to raise support for a move towards peace. Follow The Women gives women the opportunity to have a say, be in control and have a powerful and influential impact on those around them by hundreds of women all cycling at the same time.

The organisation and its representatives continue to work, between rides, on various related projects. In addition to the conferences run by FTW, supporters promote the organisation's aims in their local communities among their families and friends, with talks and presentations to local groups. The organisation already has a number of projects and offers grants to other organisations and projects whose objectives complement those of Follow the Women. All of Follow the Women's activities focus on women and children, and use sport as a vehicle to enable the coming together and better understanding of different cultures and people.

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85. See http://ec.europa.eu/employment_social/gender_equality/gender_mainstreaming/roadmap_en.html.
86. You can find more information on the Euro-Mediterranean Partnership in Chapter 1, 'The political and institutional context of Euro-Mediterranean youth work', in this T-Kit.
87. EuroMeSCo (2006), pp. 35-36.
88. See http://ec.europa.eu/external_relations/euromed/summit1105/five_years.pdf for the full text of the Euro-Med Five-Year Work Programme.
89. European Commission (2006) *EuroMed Partnership: acting for gender equality*, Luxembourg: Office for Official Publications of the European Communities.
90. Ministerial conclusions on strengthening the role of women in society, adopted at the Euro-Mediterranean Ministerial Conference on "Strengthening the role of women in society", 14-15 November 2006, Istanbul. The full text of the conclusions provides a comprehensive list of actions under those priorities and is available at: http://ec.europa.eu/external_relations/euromed/women/docs/conclusions_1106.pdf.
91. EuroMeSCo (2006), pp. 31-34.
92. Ibid., pp. 31-34.
93. This section is summarised from EuroMeSCo (2006), pp. 15-16 and 32-34.
94. Quoted in Council of Europe (2004) seminar report, *Citizenship matters: the participation of young women and minorities in Euro-Med youth projects*, Ingrid Ramberg (ed.), Alexandria, Egypt, 19-29 April 2004, Council of Europe Publishing: Hungary, p. 75.
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114. Data for Mediterranean countries are taken from EuroMed, RWEL, *Comparative analysis of the economic situation in ten south Mediterranean countries*, Executive Summary; data for EU countries are taken from European Commission (2002) *Employment in Europe 2002: recent trends and prospects*, Directorate-General for Employment and Social Affairs, p. 36.

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7 Cultural diversity and minorities

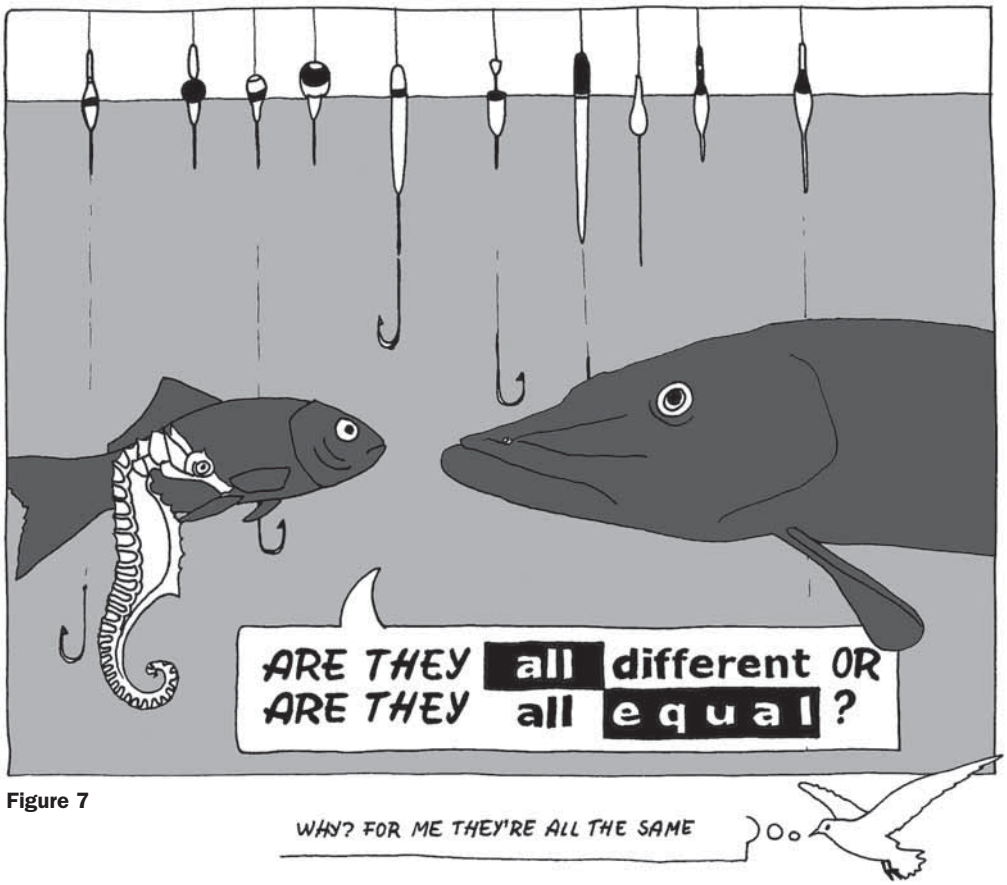

Figure 7

A single flower does not make a garden, nor does a single bird bring spring.

The Arab Human Development Report, 2003

7.1 Introduction[1]

Sitting in Egypt, eating Italian food, listening to French songs with a group of friends from Jordan, Lebanon, Spain or Sweden is becoming more and more commonplace for some young people. The traditional nation state, a territorial unit covering people who share a common national identity (historically, culturally or ethnically),[2] faces new challenges – especially with people's increasing mobility and globalisation, two factors which have helped to blur territorial boundaries and transform nation states, making them co-operate with each other. But still, the majority or dominant national cultures around the world are, in one way or another, imposing their identity on other groups at the nation state and global levels.

Multi-ethnic environments are often faced with an official mono-culturalism that frequently comes at the expense of minority rights. According to the *World directory*

of minorities, it is hard to pinpoint accurately the proportion of the world's population that identifies themselves as minorities or as belonging to minority communities. However, this proportion is estimated to be above 10% and statistics suggest that more than 20% of the world's population belongs to 6 000 different minority communities.[3]

As is the case all over the world, countries surrounding the Mediterranean Sea contain diverse cultural, ethnic and religious groups.[4] Berbers, Baha'is, Copts, Kurds, Saharawis, Roma, Jews, Indian, Alawites, Finns, Hungarians, Turks, Arabs, Catalans, Buddhists, Druze, Swedes, Italians and many more groups exist as minorities in some countries and regions, while they may belong to the "majority" in others. Imagine how many minority languages[5] are spoken in those countries where Euro-Mediterranean youth work takes place: Arabic, Armenian, Assyrian, Basque, Gaelic, German, Kabardinian, Kurdish, Mansi, Mirandese, Romany, Saami, Swedish, Syriac, Tamazight or Yiddish, to mention only a few. This diversity is a source of exchange, innovation and creativity, but it requires a delicate balance that may easily be a cause of dispute and conflict. Cultural policies adopted by European and Mediterranean governments have implications not only in their own societies and territories, but also in other societies because of factors such as their history of colonialism, globalisation, increasing mobility, wars, partnerships and agreements.

Q: Which minorities exist in your society?

Trying to integrate while seeking to preserve their own identity, minorities are often faced with acts of intolerance and discrimination from the societies they are part of. This has sometimes led to armed conflicts. In order to prevent conflicts and further violations of human rights, the protection and promotion of the right of minorities have become essential for the sustainability of nations.

At the same time, minorities are the true human bridges over the Mediterranean. Many of them are the result of historical migrations and conflicts; others are simply the expression of modern social diversity and therefore are not defined by national borders. These are minorities such as people with disabilities, homosexuals and vegetarians.

This chapter deals with three main issues: cultural diversity, minorities and migration. These issues are often closely related to each other through a relation of cause and consequence, the effects and challenges of which are faced within Euro-Mediterranean youth work.

7.2 Efforts to ensure cultural diversity

At the beginning of the 21st century, the world has witnessed increased integration of markets, the emergence of new regional political alliances, and advances in telecommunication, biotechnology and transportation. As a result of these, populations have shifted, and people are moving from one region to another either voluntarily or involuntarily. Cultural diversity is a reality in the modern world and the richness that it brings is generally underestimated. The phenomenon should be addressed, not only to preserve people's rights and needs but also to underline the values that are attached to it.

Some notable statistics

What is the state of cultural diversity in the world?[6] Although there are some 6 000 languages in the world, they do not have equal numbers of speakers. Only 4% of languages are used by 96% of the world's population; 50% of the world's languages are in danger of extinction; 90% of the world's languages are not represented on the Internet.

About five countries monopolise the world's cultural industries and trade. In the field of cinema, for instance, 88 countries out of 185 in the world have never had their own film-production facilities.

With the rapidly changing effects of globalisation, institutional and political preventive measures have been adopted to ensure and protect cultural diversity since the 1990s. Two of these are the United Nations Universal Declaration on Cultural Diversity, adopted by the United Nations Educational, Scientific and Cultural Organisation (UNESCO) in 2001, and the Convention on the Protection and Promotion of the Diversity of Cultural Expressions, adopted by the General Conference of UNESCO in 2005.

Other measures are stated in various declarations that highlight the importance of cultural expression and the promotion of pluralism: the Universal Declaration of Human Rights; the United Nations International Covenant on Economic, Social and Cultural Rights; and the African Charter on Human and Peoples' Rights. At the Council of Europe, standard-setting documents include the Framework Convention for the Protection of National Minorities (1995) and the White Paper on Intercultural Dialogue (2008).

Universal Declaration on Cultural Diversity[7]

The declaration aims to preserve cultural diversity as a necessity for the survival of humanity. It is a reaffirmation that intercultural dialogue is the best guarantee of peace, and a rejection of the theory of the inevitable clash of cultures and civilisations. The declaration supports cultural diversity, cultural rights and the role of culture in development, reaffirmed in Article 5 "Cultural rights as an enabling environment for cultural diversity" and as "an integral part of human rights". It also explores the issues of segregation and fundamentalism in order to make it clear that individuals must acknowledge and respect others in society to ensure cultural diversity, in addition to acknowledging the plurality of their own identity, within societies that are themselves plural.

Convention on the Protection and Promotion of the Diversity of Cultural Expressions[8]

The convention is the first of its kind in international relations, as it enshrines a consensus that the international community has never before reached on a variety of guiding principles and concepts related to cultural diversity. It addresses many forms of cultural expression that result from the creativity of individuals, groups and societies, and that convey cultural content with symbolic meaning, as well as artistic and cultural values that originate from or express cultural identities. The convention seeks to strengthen the five inseparable links of the same chain: creation, production, distribution/dissemination, access and enjoyment of cultural expressions, as conveyed by cultural activities, goods and services.[9]

In the Arab Human Development Report 2003[10], the importance of cultural diversity was recognised for building knowledge in societies. The report states that each country represents a special cultural mix, because of the interaction of religious, ethnic and social diversity, through which the world is enriched.

From an institutional perspective, the Euro-Mediterranean Partnership and the Barcelona Declaration[11] emphasise the importance of respect for diversity and pluralism in Euro-Mediterranean societies; promotion of tolerance between different groups in society, and combating manifestations of intolerance, racism and xenophobia. As a product of this Partnership, the Euro-Med Youth Programme focuses on priorities such as fighting racism and xenophobia, and minority rights.[12]

The Euromed Café

This has been established to provide a forum of images and sounds on the Internet to enable those on opposite shores of the Mediterranean to get to know each other. One of the functions of this site is to post every year a number of songs and movies on the theme of intercultural dialogue. A forum for discussion provides an open space for collaboration and for celebrating the diversity of the creative voices of the peoples of the southern and the northern shores of the Mediterranean.[13]

Despite the recognition of cultural diversity as a natural phenomenon and the existence of different declarations to ensure the protection of cultural diversity, much remains to be done to protect the rights of minorities. Part of the problem lies in addressing minorities as homogeneous entities rather than recognising the internal diversities within them. One suggestion is that the static recognition of cultural diversity should be broadened and replaced by a commitment to the opportunity for equal and full participation of all people with no exception.[14]

Q: Do all minorities in your country have the same possibilities for social and cultural participation and expression?

7.3 Cultural diversity within national and regional boundaries

The Human Development Report 2004,[15] entitled "Cultural liberty in today's diverse world", advocates building inclusive societies and adopting multicultural policies that recognise and acknowledge cultural differences, in order to build a lasting peace. The report addresses certain reasons for the suppression of cultural diversity by nation states and portrays them as "myths".

The report states that "struggles over cultural identity, if left unmanaged or managed poorly, can quickly become one of the greatest sources of instability within states and between them, and in so doing trigger conflict that takes development backwards. Identity politics that polarise people and groups are creating fault lines between 'us' and 'them'."[16]

Myths about the suppression of cultural diversity

People's ethnic identities compete with their attachment to the state, so there is a trade-off between recognising diversity and unifying the state.

Ethnic groups are prone to violent conflict with each other in clashes of values, so there is a trade-off between respecting diversity and sustaining peace.

Cultural liberty requires defending traditional practices, so there could be a trade-off between recognising cultural diversity and other human development priorities such as progress in development, democracy and human rights.

Ethnically diverse countries are less able to develop, so there is a trade-off between respecting diversity and promoting development.

Some cultures are more likely to make developmental progress than others, and some cultures have inherent democratic values while others do not, so there is a trade-off between accommodating certain cultures and promoting development and democracy.

Human Development Report, 2004

Q: Do you think that these are myths? If so, could you think of examples of how these myths might be present and presented in various youth activities?

Typically, individuals within their state can identify with many different groups, according to citizenship, race, gender, language, profession, location, hobbies and so on. There is a multitude of identity "tents" that people can belong to. Culture as one identity tent refers to the customs, practices, languages, values and world-views that define social groups, such as those based on nationality, ethnicity, religion or common interests. Identifying with a particular culture gives people feelings of belonging and security. It also gives people access to social networks and provides support and shared values and aspirations. These can help break down barriers and build a sense of trust between people.

Hence, cultural identity is important for people's sense of self and how they relate to others. However, excessively strong cultural identity may contribute to barriers between groups. Conversely, members of minority cultures can feel excluded from society if the majority of those in authority obstruct, or are intolerant of, their cultural practices and the development of that individual identity and collective sense of belonging. This is because cultural identity is characterised by belonging to or identifying with various groups and cultures, not just one.

Learning to bridge and negotiate contrasting cultural identities is a fundamental concern for young people, especially those young people who have recently migrated or whose parents are immigrants. They have to negotiate their parents' culture while embodying the majority cultures that they are exposed to where they live. This mix often gives minority young people multiple cultural competences, communication styles and interpersonal relationship norms that may differ from the majority of young people, when and if the majority is defined as people who are either greatest in number or have the most political and economic power.

Moreover, young people from culturally diverse backgrounds, whether native or migrants, often face contrasting notions of their own self because they must function in schools and educational systems that are organised around the values of the dominant culture. Thus,

minority young people might go through a process of indirect victimisation where their own development and personal cultural identity are not addressed or not considered.[17]

Recognising the existence of multiple cultural identities within national and regional boundaries, and adopting actions and policies to address them, are vital to eliminate prejudice, stereotypes and conflicts, in order to ensure a healthy cultural diversity.

Celebrating cultural diversity

Further to the adoption of UNESCO's Universal Declaration on Cultural Diversity in November 2001, the General Assembly of the United Nations welcomed the declaration and the main lines of the action plan, and proclaimed 21 May as World Day for Cultural Diversity for Dialogue and Development, as an opportunity to deepen understanding of the values of cultural diversity and to learn to live together better.

At the regional level, there are institutional and political frameworks which emphasise the importance of cultural diversity and dialogue within and between the regions. The Barcelona Declaration[18] stresses the need to guarantee cultural and religious diversity in the countries of Europe and the Mediterranean within the Euro-Mediterranean Partnership, and it establishes some initiatives to develop cultural and religious dialogue between the two groups of partner countries. The Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures[19] is one of those initiatives which works for the elimination of prejudice and stereotypes, enhancing pluralism and respect for multiple cultural identities and projecting the common heritage of the Euro-Mediterranean region as a pillar for development, modernisation and mutual understanding and respect.

There are also institutionally established platforms for exchanging information and stimulating cultural dialogue among and between European and Mediterranean young people. On the southern side of the Mediterranean, and specifically in the Arab region, the United Nations Economic and Social Commission for Western Asia has established an Arab Youth Directory to promote co-operation and partnership among young people at local and regional levels. This directory also provides a forum for Arab youth to put in perspective the diversity and complexity of the region.[20]

7.4 The concept of minority

At first glance, it would seem that a minority group is fairly straightforward to identify and define. Most dictionaries and encyclopaedias refer to a minority as a small group of people that is part of much larger group of people. Essentially, "minority" is a neutral concept that refers to an ethnic, religious or other interest group that is smaller in numbers than another group or groups in a given region.

However, looking only at the numbers and demographics would neglect many important complexities. There are, for example, groups who are a minority in one state, but a majority in another, and therefore may not be a minority in a region as a whole. While this is often due to migration, it can also be due to the politics of border divisions. For example, while the majority of Slovenia's population is Slovene (over 87%), Hungarians and Italians have the status of indigenous minorities under the Slovenian Constitution, which guarantees them seats in the national assembly. Slovenia has other minority groups too, particularly those from the former Yugoslavia who have migrated since the First World War.[21]

At the same time, there are also groups who are a minority in all countries in Europe and the Mediterranean. Since their numbers are small, their population is spread over a larger region or they have not currently achieved political statehood. The Roma, for example, face serious problems of marginalisation and discrimination in virtually every European and Mediterranean country, within which most of them have been settled for centuries. This is also often the case with indigenous communities who have been suppressed by other nationalist movements.

Q: How are Roma people perceived and treated in your country?

Most of the time, the word "minority" is assumed to refer to ethnic group distinctions, which encompass cultural, linguistic, religious, behavioural and biological traits, usually on the basis of a common genealogy or ancestry.[22] However, there are many categories in which people place themselves or others. Some of these distinctive categories have very little political or social consequence, such as being a vegetarian. At other times, these distinctions, such as a group's sexual identity and choice of lifestyle, political party, language or religious affiliation, can place them at odds with a dominant majority and have very significant implications. In addition, these identifications are sometimes visible (disabilities, skin colour) and sometimes less visible or not visible at all (sexual orientation, political beliefs, being a vegetarian). Depending on the social climate of a region or even on the larger global context, each of these can also lead to discrimination and the need for political or legal redress.

Sometimes, a minority religious group that is quite free to practise their faith in one country may face significant persecution in another, especially if the religious identity is associated with a group's ethnicity or nationalism. However, even if a particular group does not fall under a government's definition of "minority", it is still important, at the grassroots level and especially in working with young people, to be aware of the various ways in which such a group can be affected by societal norms and expectations.

Q: Are Baha'is and Jehovah's Witnesses considered as minorities in your country?

In the face of these complexities, the possibility of being defined as a minority can have implications for a group's status. Often the problem arises of who defines minority groups. While many European countries feared an influx of Roma immigrants with the EU enlargement in 2005, Roma spokespersons pointed out that this fear stemmed largely from the misconception that Roma are still nomadic and identify only with their own group, rather than with the societies where they have been living for centuries.[23]

However, in other cases, failure to acknowledge the importance of a minority group's distinctiveness can also be a form of marginalisation. In an extreme form, a state may not even define a minority group as officially existing and therefore ignore any responsibility to seek provision for the group. Individuals and civil society organisations have the right and often the responsibility to challenge these definitions when such marginalisation occurs.

7.5 Issues related to minorities

In 2003, Minority Rights Group International[24] highlighted some points for the European Commission that should be addressed from a minority rights perspective in order to foster the enhancement of minority groups' living conditions within a national context.[25]

- Education. Several steps should be taken to ensure the integration of minorities: the availability of primary school education in mother tongues; the reforming of curricula in order to reflect minority cultures and to promote non-discrimination; the hiring of teachers from minority backgrounds.
- Employment. To avoid high levels of underemployment, minorities' work status should be more accurately assessed and they should be provided with equal access to job opportunities, with specially targeted employment options for minorities.
- Recognition of minority presence. The above efforts would be supported by the recognition of the rights of minorities and the inclusion of this in legislative systems.
- Governance. There should be legal and constitutional reforms, to build capacity for minority governance structures, coupled with greater representation of, and participation by, minorities in legislative bodies to provide equality for all citizens.
- Health care. There should be access to healthcare services without discrimination, in addition to sufficient services being available in areas largely inhabited by minorities.
- Environment. Encompassing agriculture and rural development, this refers to the need to ensure access to biodiversity; to review environmental conditions, with the aim of ensuring that minority areas are not disproportionately damaged and that conservation measures do not prohibit minority groups from access to and use of traditional lands and territories.

Young people constitute a significant minority group in the world. According to Oxfam,[26] 41% of the world's unemployed people are young people and they live in extreme poverty on less than a dollar a day. Also, political instability and conflict leave young people especially vulnerable to violence. Young men make up a large proportion of those recruited or forced to fight in conflicts and wars, and male children are not exempt – there are more than 300 000 child soldiers around the world. Girls and young women are especially vulnerable to rape and sex slavery. Violence and conflicts affect young people by interrupting access to school, disrupting basic health services and inflicting psychological trauma.

Minority and immigrant women are vulnerable to multiple inequalities, discrimination and racism. Because of being both women and immigrants, they face disadvantages in entering labour markets or mostly work in undervalued jobs. It is not only young women but also young disabled people, youngsters from different religious backgrounds, gays and lesbians who may suffer the consequences of discrimination.

It is estimated that 10% of the world's population has a disability and they are faced with barriers of equal opportunities and full participation in life of the community, such as high unemployment rates, low income, obstacles in the physical environment and social exclusion.[27] In many parts of the world, individuals with a different sexual orientation (that is, different from the majority) are subjected to discrimination, which

ranges from being insulted to being murdered. Lesbian and gay couples are also victims of legal discrimination in areas such as the right to marry or to adopt children.[28] Members of different religions have been widely discriminated against throughout history, everywhere in the world.

The Euro-Med Youth Programme[29] has defined five thematic priorities, one of which is minority rights. It is a means by which youth work can facilitate the integration of young people into social and professional life, ensuring democratic processes of civil societies among Mediterranean partners.

Q: Do you think these measures are enough?

7.6 Minorities' rights within the framework of human rights

As a further step to the Universal Declaration of Human Rights, the General Assembly of the United Nations adopted the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities in 1992. This action was taken to recognise the need for, and was meant to ensure, a more effective implementation of international human rights instruments, and to emphasise the promotion of the rights of people as an integral part of the development of society as a whole.[30]

Another initiative on minorities' rights is the Council of Europe's Framework Convention for the Protection of National Minorities of 1998.[31] This is the first ever legally binding multilateral instrument devoted to the protection of national minorities in general and makes it clear that this protection is an integral part of the protection of human rights. The convention seeks to promote full and effective equality of national minorities by creating appropriate conditions for them to preserve and develop their culture and retain their identity.

The Framework Convention for the Protection of National Minorities sets out principles relating to people belonging to national minorities in the public sphere:[32]

- non-discrimination
- promotion of effective equality,
- promotion and preservation of culture, religion, language and traditions,
- freedom of peaceful assembly,
- freedom of association,
- freedom of expression,
- freedom of thought, conscience and religion,
- the right to access to and use of the media,
- freedoms relating to language and education,
- trans-frontier contacts and co-operation,
- participation in economic, cultural and social life,
- prohibition of forced assimilation.

Problems within and between north and south communities in the Euro-Mediterranean region are inter-related; their members have not always interacted in a positive way. Past conflicts have left a legacy of mutually negative imagery and fear of colonialism, a legacy which hinders co-operation between the different shores of the Mediterranean. With this in mind, the Euro-Mediterranean Human Rights Network[33] considers that there is a need to reinforce co-operation and exchanges between human rights organisations in the region and to develop a constructive dialogue with governments. The Euro-Med Network supports local and regional human rights organisations in empowering civil society and creating a network among the key players of the societal pyramid, including minorities in the region.

On a different note, the Arab Human Development Report (AHDR) 2003,[34] as a part of the efforts to build human development in the Arab world, mentioned ameliorations in the status of minorities in the Arab World, for example, the classification of some minority languages as national languages and teaching in those languages within state educational curricula.

One of the Council of Europe's most successful campaigns was All Different – All Equal, a youth campaign[35] first launched in 1995 to reinforce the fight against racism, antisemitism, xenophobia and intolerance. From June 2006 to September 2007, the Council of Europe ran a new All Different – All Equal youth campaign for Diversity, Human Rights and Participation to encourage and enable young people to participate in building peaceful societies based on diversity and inclusion, in a spirit of respect, tolerance and mutual understanding.

Activities in the new campaign were based around three main poles: young people promoting dialogue; young people promoting participatory democracy; and young people celebrating diversity. Among the successes of the campaign, two were of particular importance: firstly, the strong role played by the youth field, which helped create minority networks such as Minorities of Europe, Young Women from Minorities and the Forum of Young Roma People in Europe; and, secondly, the role of anti-racism and minority issues in the domains of international youth policy reviews, peace and conflict education programmes and regional work, such as that in south-east Europe and the Euro-Mediterranean region.[36]

7.7 Discrimination and racial discrimination

Being a minority does not necessarily imply that one is disempowered or discriminated against. Of course, in a democratic system where the majority rules, being in the majority brings a certain degree of power or representation by means of votes. However, there are many other types of power as well, namely economic status and influence, education level, language fluency, longevity of establishment in a place, and the privilege of enjoying a general cultural acceptance of one's identity on a larger societal level. Some minorities are privileged in having – or being able to obtain – some of this power; others are not.

Therefore, being a minority does not necessarily mean that one will face discrimination. Conversely, being the object of another's prejudice does not necessarily imply that one is facing racist discrimination on account of identity, particularly if the person is in a position of power or privilege. In reality, racism goes beyond the everyday discrimination that continues to affect the children and grandchildren of immigrants

and indigenous minorities.[37] Rather, racial and ethnic discrimination requires two factors:[38] conscious or unconscious belief in the superiority of one race over another, which also affects the thoughts, feelings, language and behaviour of individuals and groups; and the power that an individual or group has to discriminate against, or in some other way to harm, the people of another disempowered racial or ethnic group.

Belonging to a minority is not a fixed status. Since it is also a cultural or social construct, or rather a fluid appreciation or configuration of the self, it depends on the context one is developing in. A minority that is discriminated against in one context may be a majority that commits an act of discrimination in another context. However, discrimination does not always manifest itself in intentional acts of harm and prejudice. In fact, it is rather more often present, despite the best intentions of most people, at all levels of society, from grassroots to governments. Such discrimination at the systemic level is referred to as institutionalised racism, a particular kind of discrimination, and encompasses the established laws, customs, traditions and practices which systematically result in racial inequalities and discrimination in a society, organisations or institutions.[39]

Racism can be so integrated into policies and practices that individual acts of racism do not have to be intentional, and are often not even on the level of awareness of the dominant population.[40] Though this may often be revealed in tangible policies such as the allocation of resources, institutional racism can also be integrated into the aesthetics and cultural contributions of a dominant social group and manifest itself in a variety of subtle assumptions and inequalities.

There are many critics of the word "minority" because it has mainly been used literally of the number of people that form a part of the society; but it also has other implications related to power, social status and prestige.[41] From this angle, women in societies around the world can be seen as a minority: they suffer from high illiteracy rates, poor access to health and lower pay for work of equal value. Race, ethnicity, religion and culture are all reasons that lead to inequality, but gender is in a class of its own. Indeed, too often these reasons intersect, leading to multiple levels of discrimination.[42] In the same way, children and young people may be numerous but still be discriminated against for reasons such as age, conflicts, poor legislation, poverty and inequality. In particular, young people from minority backgrounds, including refugees and immigrants, suffer from daily discrimination and various degrees of harassment.

Despite the different actions taken to fight discrimination, there are a myriad of injustices that persist for many minorities across the European and Mediterranean countries. UNITED for Intercultural Action[43] – a European network against nationalism, racism and fascism, and in support of migrants and refugees – suggests that European countries in particular have been experiencing a rise in racism and xenophobia because of economic recession, unemployment and social and cultural marginalisation, and that in this context there has been an increasing temptation to find scapegoats for these problems, such as immigrants, refugees, foreigners and ethnic minorities.[44]

As John Andrews states "A recent Eurobarometer survey shows a worrying ambivalence among EU citizens. Only 21% are 'actively tolerant' toward minorities and migrants; 39% consider themselves 'passively tolerant'. That leaves 25% who admit to being 'ambivalent' and 14% who are frankly 'intolerant'."[45] A similar piece of research suggests that it may be possible to break down the population into four main groups:[46]

- people who are already aware of the problems of racism and more or less actively involved in anti-racist activities (about 10%);

- people who are tolerant but do not engage in anti-racist activities (about 40%);
- those who have racist tendencies, but do not commit racist acts (about 40%);
- racists who openly show their attitude (about 10%).

These attitudes and structures are often deeply entrenched in the individuals and exist everywhere. They require continued strong will, hard work (including youth work) and persistence to overcome.

Q: Do you think this is a fair picture of your society?

Good governance – through policies or action described as positive discrimination or affirmative action – also plays a vital role in involving individuals or groups who have been discriminated against in society, and protecting their rights and interests. The aim is to overcome structural forms of discrimination (usually against a specific social group) and eliminate the negative consequences of widespread forms of overt and covert discrimination. Thus, positive discrimination deliberately favours or gives preference to a certain group or groups such as women, disabled people or specific ethnic groups.[47]

In order to fight discrimination there should be acknowledgment of, respect for and appreciation of diversity. Yet diversity is more than just being in a room with people from many places. It means the willingness to sit at the same table and engage with the other, without running away when the conversation turns uncomfortable or difficult. It means truly listening to the stories of the other, even when they challenge one's own world-view or even implicate oneself in the process.

Q: What can youth work do to counter negative perceptions about minorities in the mass media or by public authorities?

7.8 Migration issues in European and Mediterranean countries: challenges and opportunities for multicultural societies and regions

Throughout history, many reasons have led people to move from one place to another and leave their own country: a search for a better life, economic expectations, civil conflicts and insecurity, persecution and/or discrimination. Mediterranean and European countries have not been exceptions to these trends. For example, "the increasing restrictions on immigration leads to increased trafficking of migrants often with tragic personal consequences".[48]

The UN International Migration Report mentions positive and negative impacts of migration on the communities of origin and destination. Migration can facilitate transfer of skills and result in cultural enrichment, and migrants can make a meaningful contribution to their host country. At the same time, migration entails a loss of human resources for many countries of origin and may cause political, economic or social tension in countries of destination.[49]

Statistical facts

The figures come from the United Nations International Migration Report 2002 and 2006.[50] In 2005, 191 million persons, representing 3% of world population, lived outside their country of birth; 60% of the world's migrants were living in one of the more developed regions. Almost one in 10 persons living in more developed regions is a migrant, compared to one in 70 persons in developing regions.

Most of the world's migrants live in Europe (64 million), followed by Asia (53 million) and northern America (45 million). Three quarters of all international migrants are concentrated in just 28 countries. Nearly half of all international migrants are female, and female migrants outnumber male migrants in developed countries. Migrants tend to come from countries that are farther away, rather than neighbouring countries.

In 2002, the United Arab Emirates was the country with the highest percentage of migrants, who represented 73.8% of its population, followed by Kuwait with 57.9%, then Jordan and Israel with percentages of 39.6 and 37.4% respectively.[51] In terms of numbers of migrants, the United States contains the largest number (35 million), followed by the Russian Federation with 13 million and Germany with 7 million.

According to the same report, different forms of international migration have been highly debated, especially in the aftermath of 11 September 2001. Many countries receiving migrants have further tightened their policies on people's mobility. There has also been increased implementation of national policies designed to affect levels and patterns of international migration because of the problems that can result from excessive mobility: low birth rates, population ageing, unemployment, brain-drain, brain-gain, worker remittances, human rights, social integration, xenophobia and human trafficking.[52] This approach has also affected people's short-term mobility for purposes such as tourism, leisure visits, education, international activities and meetings. The most obvious repercussion of these tighter policies is stricter visa requirements for participants in such short-term activities.

Migration is rarely a voluntary act, and it often takes the form of forced migration. Three notable categories of migrants are refugees, asylum seekers and guest workers.

Refugees

According to the 1951 United Nations Convention on the Status of Refugees (also called the Geneva Convention), a refugee is a person residing outside his or her country of nationality, who is unable or unwilling to return because of a "well-founded fear of persecution on account of race, religion, nationality, membership in a particular social group, or political opinion".[53] The global refugee population in the world grew from 2.4 million in 1975 to 10.5 million in 1985 and 14.9 million in 1990, and the number of refugees in the world at the end of 2004 stood at 13.5 million.[54] The largest number of refugees was in Asia (7.7 million); Africa hosted the second largest refugee population (3 million).[55] For example, with the establishment of the state of Israel, Palestinian Arabs were displaced, which led to the world's longest-standing refugee situation, with over 4 million refugees still displaced today.[56] In addition, the UN International Migration Report of 2002 said the numbers of intra-state displaced people for 2001 were 20 to 25 million, and rising.

Asylum seekers

These are people who move across international borders in search of protection, but whose claim for refugee status has not yet been decided. Under the 1951 Geneva

Convention, people who claim that they have been persecuted in their country of origin for reasons of race, religion, nationality, membership of a particular group or political opinion have the right to seek asylum in another country. By the end of the 1990s, governments tended to be very strict in granting asylum because of the financial cost and national security concerns. However, according to the UN International Migration Report of 2002, governments seem to view the restrictions on granting asylum as an appropriate response to growing anti-immigrant feelings in large segments of their populations and the politicisation of asylum.

Guest workers

The Mediterranean and Middle East constitute probably the most remarkable geographical region of the world for labour migration on a large scale. The demand for labour in Europe in the 1960s and the oil-financed economic expansion of the Gulf countries, resulting in labour shortages and massive guest-worker programmes, played a role in this kind of migration. Currently, with the surplus of labour in the Middle East and northern Africa and high levels of unemployment, there is a continuous flux of migrants, especially to Europe and the Gulf countries. Countries in the north of the Mediterranean have shown in recent years a demographic decline and labour-market shortages, but have not yet shown any signs of welcoming labour migrants from the south. On the other hand, as new members have joined the EU, they have been forced rapidly to align their immigration policies to norms of the Schengen treaty and of the EU.[57]

The Euro-Mediterranean Partnership places a special importance on the social integration of migrants, migration and movements of people. The Euro-Med report of 2002 underlines the importance of the regional co-operation programme in the field of justice, and co-operation in the treatment of issues of social integration of migrants, migration and the movement of people. With this aim, measures were targeted at promoting the social integration of the migrants concerned, setting up dialogue and co-operation on the management of migration flows, and combating illegal immigration and trafficking.[58]

7.9 Effects of migration and discrimination among young people on both sides of the Mediterranean

Because of young people's vulnerability, and also because of an often undervalued power and their remarkable responsiveness to change, the effects of migration on young people can be dramatic and long-lasting. Besides the general upheaval and possible trauma that moving to a new country and culture can create for first-generation immigrants, second- and third-generation minorities can also feel these effects and face significant challenges of their own, notably discrimination in different forms as well as specific challenges related to social and cultural integration and equality of opportunities. This often results in additional pressures for integration or choosing between cultures, and it may be made more difficult when combined with religious diversity.

A particular challenge for young immigrants lies in the struggle to decide whether or not to assimilate and/or be granted citizenship, especially when the situation confronts or conflicts with parents' expectations or government policy. For example, German policy has generally been reluctant to grant political rights (including naturalisation) to

foreign guest-workers and their German-born children. Young people seeking naturalisation are prone to face double discrimination, from a society that is not tolerant of immigrant descendants and from their families who might not be tolerant enough to embrace a different culture from their own.

Q: What is needed for a young person born of foreign parents to become a national of your country?

Related to the issue of integration of immigrant young people is the tendency for succeeding generations to lose their native language. Language proficiency is seen as a key indicator of minority identity and so language education is especially important for healthy development and group identification. The introduction to the World Directory of Minorities states that "A child's first language is normally the best medium for learning, especially in the early stages of education. Minority language teaching is necessary for the development of a positive self-image and for children to know about their history and culture. In addition, … [it] enhances second language learning rather than detracting from it".[59]

In other instances, living as a minority can lead to ambiguity among youth over cultural and national identity. One study on Bedouin Arab youth revealed a range of responses about their individual and collective identities as Israeli citizens within the larger Israeli/Palestinian context, revealing a great deal of uncertainty over self-definition.[60] Another study of a minority in Israeli society, immigrant Jews from Ethiopia, suggested a slightly different nuance to this ambiguity in identity among youth: young members of the Ethiopian community, who have seen a previously unknown form of cultural racism in the country, "have not forsaken their Israeliness. In fact, they have developed a hybrid identity that meshes Israeliness, Jewishness, and blackness."[61]

Young people who face daily challenges as a result of their minority identity can also struggle with their self-esteem as a result of degrading and disempowering messages repeated and reinforced by peers and society. A study conducted among Dutch and Turkish youth in the Netherlands[62] suggests that, while this is the case, the strong cohesive aspects of an ethnic community rich in culture and traditions can mediate these effects. In the study, the minority (1.5%) Turkish young people, though often from socially disadvantaged, migrant worker families, actually had a more positive evaluation of themselves and a higher ethnic self-esteem than their Dutch contemporaries. In fact, the significant finding was that those Dutch young people who held highly xenophobic attitudes tended to have a very low evaluation even of their own group, and they defined themselves mostly in contra-distinction to their Turkish counterparts. This suggests that if one has a negative evaluation of oneself, then one tends to project that outwards onto all groups.

The results of the aforementioned study highlight an important finding: that improving inter-ethnic relations among young people has something to do with the social majority group as well as with the minority young people.[63] Changing the disadvantaged situation of minority youth facing injustice and discrimination also depends on working with the attitudes and self-esteem of the majority. Helping to raise self-esteem among all young people can have a positive impact on their attitudes and prejudices, thereby being an indirect method of reducing xenophobia and discrimination. Youth work should serve as a perfect means for such an aim, through local and international youth activities.

7.10 Challenges for Euro-Mediterranean youth work and some suggestions

People do not only reflect their personal characteristics, but also those of the region they grew up in, the languages they learned, the tales they heard, the narratives they grew up with and many other elements that form their identity. Hence, generalising a minority or a majority with a specific label to confine them to one particular "identity box" leads to a set of problems that in turn create challenges to working with young people in the Euro-Mediterranean context.

In *Coyote*, Demetrio Gomez Avila, a Roma from Spain, wrote an article about his experiences of being involved with other Roma communities from different areas, and whose history was not the same all over Europe. Referring to the fact that Roma people from different regions have various dialects, languages, and cultural traditions, Avila stated when he attended the first meeting with Roma from other countries: "I was very keen to get to know these other Roma, who, although I was one of their kind, seemed so different."[64]

Similarly, there are different challenges to be addressed specifically in the Euro-Mediterranean context in order to protect cultural diversity:

- the tendency to generalise people as minorities v. majorities without taking into consideration the differences within minorities and within majorities;
- the absence of consideration of minority youth issues in youth policies;
- despite some debates and policies that address minority rights, a lack of awareness about involving young people in this process;
- the lack of youth participation structures in many Mediterranean countries;
- the lack of a consolidated network of organisations linking European and Mediterranean countries and specialising in youth minority issues;
- the lack of follow-up to activities and programmes that aim to create awareness and enhance minorities' status;
- increased feelings of resignation about incidents of social exclusion and discrimination against young people from Arab or Muslim backgrounds, especially after the events such as September 11 and the bombings in London in July 2005.

A very real and practical challenge should also be mentioned as an obstacle to the development of Euro-Mediterranean youth work: visas. The difficulties in even requesting a visa to some European countries can discourage the bravest of young people and overshadow the most noble intentions of Euro-Mediterranean youth co-operation. The restrictions to freedom of movement from the southern countries to the northern countries have created an obstacle for civil society to become fully engaged in the Euro-Mediterranean Partnership, as well as lessening intercultural learning and limiting diversity in the youth work.[65]

In practice, the issue of visas as a legal obstacle to youth work affects both short-term and long-term youth mobility activities. While many international institutions and organisations try to promote co-operation and interaction among young people, youth NGOs and participants in youth activities are often discouraged by strict visa procedures, because, at the level of national policies, young people's access to mobility very much depends on their national origin. For example, following the strict procedures can mean a delay in the visa being obtained or even that the visa is not issued and the individual cannot attend the event.[66]

The European Youth Forum states that many examples of discrimination, xenophobia and racism start in the long queues of some embassies and consulates. The difficulties do not end with obtaining the visa. Detailed questioning and mistrustful treatment at border checkpoints has often been experienced by young people taking part in international youth work.[67] In terms of international long-term youth activities such as volunteering, studying and working in another country, the picture gets even more difficult with residence permits.

Q: What does a young person from a Mediterranean country need to do to get a visa to enter your country? And what are the requirements for a national of the European Union to do the same?

Going back to the actions geared towards youth minorities, certain recommendations can be highlighted to raise the quality of youth activities such as training courses and exchanges:

- recognising the diversity of Euro-Mediterranean countries as well as their similarities;
- dealing with issues of values, identities, labels, stereotyping and terminology;
- emphasising the importance of intercultural and experiential learning;
- inviting experts who are working in the field of cultural diversity (better still if the experts are themselves from a range of countries);
- taking into consideration the different languages of the participants in a training course, to cater for the linguistic needs of all participants.

Youth leaders and civil society activists can empower young people from minorities by using tools and mechanisms that increase their involvement in society and hence protect and empower cultural diversity. They can:

- refer to institutionalised frameworks that aim to protect minorities, such as the Universal Declaration of Human Rights, the Declaration on the Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities, the Barcelona Declaration, the Universal Declaration on Cultural Diversity;
- initiate public awareness campaigns to highlight current forms of discrimination and racism against minorities at local and regional levels;
- participate actively in maximising the impact of existing initiatives geared towards equal rights, such as the All Different – All Equal youth campaign;
- strengthen co-ordination and networking among different organisations that specialise in minority rights;
- facilitate constructive youth dialogues between the various communities in the Euro-Mediterranean region through youth activities;
- encourage youth minorities to use media and digital technologies to broadcast their needs and to create greater awareness of their living conditions, culture, language, traditions and history;

- adopt non-formal education in addition to formal education as means of equipping trainers and multipliers in the field of minority rights and cultural diversity;
- strengthen the current Euro-Med strategy to enhance capacity building at the level of youth structures and policies in the thematic priority of minorities and minority rights.

Training the trainers

A training seminar entitled "The place and role of minorities in the Euro-Med context: ethnic, linguistic and religious"[68] took place in the Basque Country, Spain, in September 2007. The idea behind the seminar was that, in the Euro-Mediterranean area, a high percentage of minorities with unique features have co-existed, but – due to different social, cultural and political factors – some minorities become extinct while others survive. The activity aimed to increase participants' knowledge of the situation of minorities in the Euro-Med context (history, law, existing and persecuted minorities), to facilitate the sharing of experiences and realities about minorities, and to provide a special focus on ethnic, linguistic and religious minorities.

7.11 Conclusion

Changes do not happen overnight, but significant progress has been made in the last decade towards awareness of minority rights and needs, with events and legislation creating a more just space for diversity. A lot remains to be done in advocacy, political action, education and training to confront negative discrimination against diverse groups and minorities.

For society to accept cultural diversity – and hence prevent racism, xenophobia and discrimination – requires the recognition and integration of minorities that have become alienated in modern societies. Integration into society should not be one-sided, a task only for the minority; the majority in a society and the government should respond to integration with acceptance by enacting legislation that addresses minorities' needs and effectively prevents discrimination. Otherwise, as Lentin suggests, mere acceptance of cultural diversity will not solve problems between immigrants and states, nor prevent similar problems in the future.[69]

Youth work in European and Mediterranean countries has challenges and opportunities to explore, because their people, culture and history are so rich and diverse. Instead of closing the doors on minorities and putting up a façade of cultural diversity, people should confront xenophobia, racism (especially institutionalised racism) and discrimination, while increasing awareness of cultural diversity and knowledge of other regions and peoples. International youth work can provide opportunities for such a change because it places all young people in a situation of majority and minority. But this requires sustained action and competent facilitators of such learning processes. Otherwise, there is always a risk that they will confirm previous stereotyping and prejudice.

Part of the duty of youth work – of youth workers, in particular – is to make sure that the same standards for recognition and acceptance of minorities are used across all societies and, similarly, that respect for diversity is understood, dealt with and discussed according to common standards and criteria. This means, of course, avoiding

double standards and being able to advocate the same levels of equality of opportunity and treatment everywhere. Discriminatory and racist practices are not, unfortunately, the monopoly of any single country, nation, religion or culture. They are found everywhere across the Euro-Mediterranean social spectrum and all of them represent an offence to human dignity. What may vary is the degree of acceptance of such practices by public authorities and society at large. One role of Euro-Mediterranean youth work is to help every society achieve similar levels of awareness and intolerance of discrimination and humiliation, regardless of where they happen, whom they target or the grounds on which they are based.

Notes

1. The definition of culture from different theoretical perspectives, with the values and elements attached to it, can also be discussed in youth work in relation to the concept of 'intercultural learning'. Not necessarily being exclusive of other definitions, the discussion within this chapter focuses on the concept of 'cultural diversity' and its relevance to equal opportunities for minorities. For ideas like what culture is, the elements of culture, relative notions of culture, the relationship between culture and globalisation, and cultural specificities in relation to Euro-Mediterranean interaction, see Chapter 3: Intercultural learning.
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5. Euromosaic was a study on minority language groups in the European Union, initiated by the European Commission in the mid-1990s. The purpose was to find out about the different regional and minority languages in existence and to establish their potential for production and reproduction, and to investigate the difficulties they encounter in these areas. Many reports are available at www.uoc.edu/euromosaic.
6. UNESCO, Cultural diversity in the era of globalization (accessed 25 September 2005).
7. Adopted by the 31st Session of the General Conference of UNESCO, Paris, 2 November 2001.
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11. Available at http://europa.eu/scadplus/leg/en/lvb/r15001.htm.
12. See www.salto-youth.net/euromedyouthprogramme.
13. See www.euromedcafe.org.
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19. See www.euromedalex.org.

20. See www.escwa.org.lb/ayd/ (accessed in October 2006).
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Quoted in http://en.wikipedia.org/wiki/Ethnic_group#_note-Smith.
23. Robert Nurden, "Apartheid in the heart of Europe", New Statesman, 23 February 2004, p. 30.
24. Minority Rights Group International, an NGO based in the UK, advocates the securing of rights of ethnic, religious and linguistic minorities and indigenous peoples worldwide, and the promotion of co-operation and understanding between communities. Over the last 30 years, they have worked closely with the United Nations and the European Union to promote international human rights standards and to promote dialogue between minorities and decision makers of majority communities. See www.minorityrights.org.
25. Adapted from "Assessing the framework for country strategy papers: a minority rights perspective" – a Minority Rights Group International Briefing. March 2003.
Available at: www.minorityrights.org/Advocacy/advocacy_cspbriefing.htm (accessed in October 2006).
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27. "Discrimination and xenophobia" in COMPASS: a manual on human rights education with young people, Strasbourg: Council of Europe, Directorate of Youth and Sport, 2003, p. 339.
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29. See www.euromedyouth.net. For more information about the programme, see Chapter 1 of this T-Kit.
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www.unhchr.ch/html/menu3/b/d_minori.htm (accessed: 12 October 2005).
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50. Available at *www.un.org/esa/population/publications/2006Migration_Chart/Migration2006.pdf.*
51. Note that the reasons for migration vary according to the country, whether it is a Gulf country with high labour wages or people fleeing from the consequences of antisemitism (e.g. Jewish people migrating to Israel).
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8 Religion and tolerance

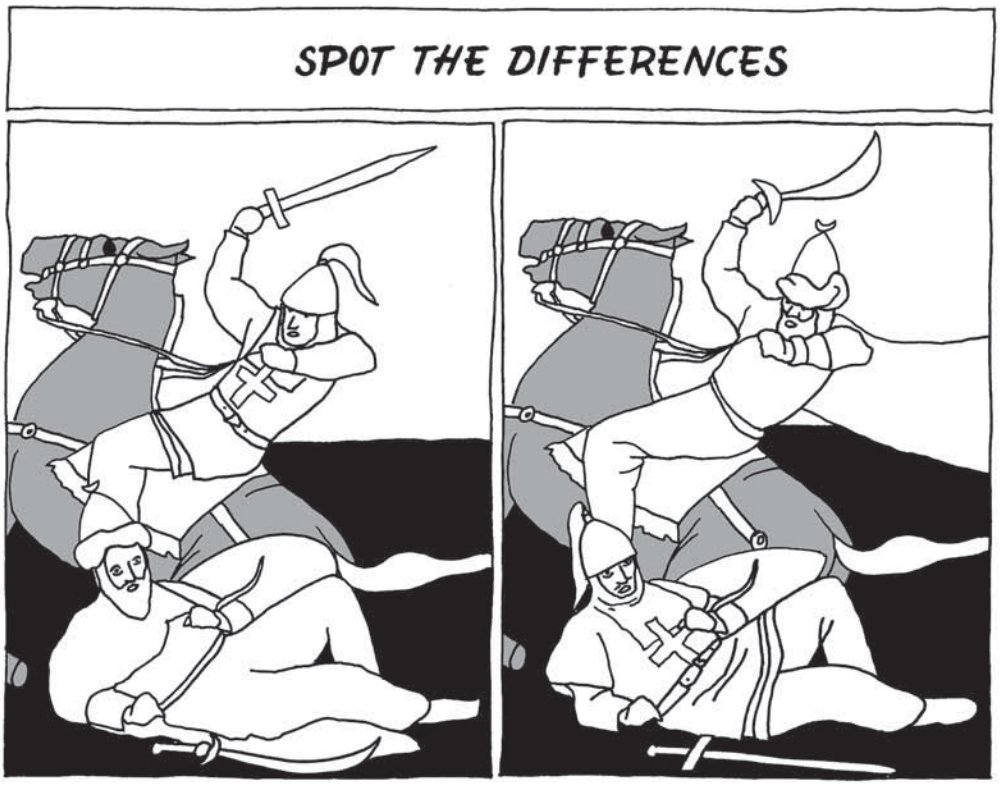

Figure 8

> Come, come, whoever you are; Wanderer, idolater, worshipper of fire; Come, even though you have broken your vows a thousand times; Come, and come yet again; Ours is not a caravan of despair.
>
> Mevlana Jelaluddin Rumi, 13th century

8.1 Introduction

Do you realise how deeply religion(s) affect(s) your life? All around you, whether you are a believer or not, you can see the signs of religions. You may hear a call for prayer from the minaret of a mosque or church bells. When your friends get married, you might go to a synagogue or a church, or just attend a ceremony in the city hall. Every year you may decorate a pine tree at home and celebrate Christmas, or you might buy egg-shaped chocolates for Easter. For religious festivals, you may buy new clothes and visit your relatives or elderly neighbours, or give gifts to children. At a funeral, you hear prayers. No matter where you live in relation to the Mediterranean, religion plays an important role in your society, whether you are religious or not.

In European and Mediterranean societies, there have always been different religions and religious diversity, around which there is a complex mixture of facts and myths, truths and misconceptions. On the one hand, religions bring people together: in principle, they constitute spaces for living, for practising the more noble qualities of human beings such as humanism, solidarity and compassion, by bringing together humanity's efforts for a better shared future. On the other hand, history shows that religions have also been used or misused to justify painful conflicts and wars, persecutions and intolerance in the name of God, which have ultimately divided people rather than bringing them together. However, religions are probably not the problem, as some people suggest, nor the solution as others would like them to be. In Euro-Mediterranean societies, they simply exist together with other contemporary processes (migration, socio-economic differences, globalisation and so on) as an important factor to consider in relation to young people and youth work.

Religion is an issue that most young people have to deal with in their daily lives at home, in public, at work or at school. Youth work can help to making religious differences a factor of cultural enrichment for young people, instead of being a source of confrontation, especially through the lenses of mutual understanding, tolerance and acceptance of difference. This chapter aims to be a contribution to this by exploring the major concepts that are often used in relation to religion, such as religious tolerance, diversity, pluralism, inter-religious/inter-faith dialogue and secularism. In addition, this chapter provides some basic information about the Baha'i Faith, Christianity, Druze, Islam, Judaism and Yazidism as examples of some of the religions and faiths that have flourished in Mediterranean lands and have been followed by millions of European and Mediterranean adherents for centuries.

It should be noted that exploring these subjects to ensure unbiased and objective information on religions is not an easy task. Firstly, this is because of the depth and variety of information and speculation about the religions concerned, and secondly a result of the great sensitivity of the issue of religion, especially in the Euro-Mediterranean context. Accordingly, the information provided here should be considered as an introduction, with a selection of stimulating questions for any youth work leaders who may be interested in the basic concepts, discussions and starting points in relation to religions, religious diversity and inter-religious dialogue.

8.2 Tolerance and religious (in)tolerance

The notion of tolerance has various connotations, meanings and values attached to it; language, culture and tradition play important roles in shaping and understanding those nuances.

In the English language, the word "tolerate" means "to bear" or "to allow"; in German the meaning of "tolerance" is closer to "acceptance" and "respect". In French, *Le Petit Robert* describes the term as "indulgence and comprehension of the other, acceptance of a different opinion, not without the possibility to forbid or to require". In Turkish, *hoşgörü* refers to "understanding and allowing."[1] In Arabic *tasâmuh*, according to *Lissan al-Arab*,[2] is "to ease the process mutually and on an equal basis from both parties". Another word in Arabic, *musamaha*, refers to smoothing mutually and equally in cases of contestation, slander, defamation, dispute or enmity. In Hebrew, *savlanut* means "patience", which also refers to acknowledging and legitimising opinions and/or beliefs different from one's own or what one is used to.

Tolerance

The United Nations Educational, Scientific and Cultural Organisation (UNESCO) agreed on a "contemporary, universal and active" understanding of tolerance in the "Declaration of Principles on Tolerance" (Paris, 16 November 1995). In Article 1, "tolerance" as a concept with all its components is defined as follows:

1.1. Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty; it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace.

1.2. Tolerance is not concession, condescension or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. … Tolerance is to be exercised by individuals, groups and States.[3]

The different connotations of the word imply that acts of "tolerance" may take different forms because of differences in understanding, especially when the term is used in an intercultural context. Tolerance as a concept is open to positive and negative interpretation and use. It can be interpreted as acceptance and comprehension in one context, but it can be discriminating and negative when used to refer to putting up with something without even considering it. Respect of difference, on the other hand, is accepting the difference for what it is. Between these two notions, there is a sizeable nuance. For example, while respect may allow "those who are different"' to feel at home in a foreign environment, tolerance may make one feel like "the other". In this sense, UNESCO principles on tolerance say that the practice of tolerance does not mean toleration of social injustice, nor the abandonment or weakening of one's convictions, but that those principles are complementary to respect for human rights.

Without artificially separating the two connotations, the distinction is very relevant when it comes to youth work. The orientation, aims, methods and dynamics of youth work practices would certainly be different by taking a positive or a negative approach to the term "tolerance".

Any reflections on, or definitions of, tolerance apply also to the idea of religious tolerance: the different meanings, the role of history and tradition, positive and negative understandings of the term and so on. But there are some other ideas that it is important to consider when approaching the notion of religious tolerance or, conversely, religious intolerance.

The notion of religious tolerance is closely linked to freedom of religion or belief. Religious tolerance implies the recognition, respect and promotion of religious pluralism. Accordingly, religious intolerance can be defined as "emotional, psychological, philosophical and religious attitudes that may prompt acts of discrimination or other violations of religious freedom, as well as manifestations of hate and persecutions against persons or groups of a different religion or belief".[4] For example, children of a certain religion may not be allowed to enrol by some schools, or landlords may not let their property to some families of other religious beliefs. Such acts can range from unfair treatment in education, employment, housing or law to acts by individual, such as staring in public places or throwing stones at members of other religions.

These examples result from some kind of initially negative opinion combined with a negative act directed at a religion, religious doctrine or practice (or the persons or institutions belonging to that religion) that is disliked or disapproved of.[5] Religious intolerance can be observed at different levels: among adherents of the same religion (intra-religious intolerance); between one religion or religious attitude and another, manifesting itself in various forms of antagonistic conflicts between persons and groups of persons (inter-religious intolerance); in the form of confrontational atheism or confrontational theism, which is intolerant of free choice and practice of religious commitment; or in the form of anti-secularism, which refers to a form of political activism attempting to force a political entity to adopt a religious commitment.[6]

Religious diversity is not necessarily a source of conflict; but, when triggered by other reasons, religious diversity may lead to tension in many parts of the world, including the Mediterranean and Europe. With awareness of what religious intolerance refers to, it is possible that positive religious tolerance could lead to the peaceful co-existence of several religions and religious views, because each religion constitutes a paradigm, a model, which is neither right nor wrong, neither superior nor inferior, relative to other religious viewpoints.[7]

8.3 Religious diversity in Euro-Mediterranean societies

For centuries, the Mediterranean basin has been a crossroads of peoples, civilisations and religions. Many religions have flourished in the Mediterranean lands and spread all over the world. The Baha'i Faith, Christianity, Druze, Islam, Judaism and Yazidism are only some of the religions and faiths still practised in Mediterranean and European countries. Followers of many other beliefs and faiths – Hinduism, Buddhism, Jainism, Rastafarianism and various forms of Animism – as well as atheists, also co-exist in these societies.

Q: Can you name the religions or religious beliefs which exist in your society?

None of these religions is a monolithic entity. They have been heavily influenced and developed by the societies in which they have appeared, evolved and operated. This means that not only may different religions exist in geographical proximity, but the practice and beliefs of the same religion may differ from one context to another. This is one of the factors that make religious diversity especially complex, especially in the Euro-Mediterranean region. Adherents of different religions have always had connections or contact with each other. They sometimes live together in the same society and sometimes apart in different societies, but there is always interaction in other aspects of life, like marriage, neighbourhood or business relations.

8.4 Confusion between religions, nationalities and cultures

Religion, nationality and culture are three concepts for which many (sometimes contested) definitions can be found. In the simplest sense, religion is human beings' relation to what they regard as holy, sacred, spiritual or divine,[8] along with a set of

organised beliefs and practices of a group of people who share their faith. However, if we look from the point of view of groups or individuals, rather than entire religious systems, we are likely to find considerable diversity within the framework of any one religion, whether denominational, sectarian or cultural, or some combination of these categories.[9] This is also valid for nationality and culture. Indeed, all these concepts constitute part of an individual's identity, alongside other elements, and they are very much intertwined.

If these are three different but inter-related concepts, how can this relation be established and understood? How can individuals grasp the nuances in situations where, for example, people from their nationality profess different religions, people from their religion have different nationalities or cultures, or people from their country have different cultural identities? In other words, for example, are all Greek people Orthodox Christians? Or are all Arabs Muslim? Or do all Jewish people practise Judaism?

From the history and practice of religions, one can see that moral conduct, belief and participation in religious institutions are generally constituent elements of religious life as practised by believers and as commanded by religious sages and scriptures, in addition to the most basic element of religion, worship.[10] Throughout the development of religions, many daily religious and societal features have been embedded in the environment where that religion was practised and they are reflected in religious culture and politics. Many pieces of literature, poetry, art and music, dress codes, ways of doing things and innovations can be found in the history of religions, with varying degrees of importance and acceptance. Although many of these were not written in sacred books, they have become the products of common practice and interpretation by believing individuals and communities.

Throughout history, each religion has produced its own forms of culture and political understanding, which have been passed on to the next generation of its believers in traditions and customs; these are sometimes modified and adapted to new circumstances, while sometimes they continue to be practised strictly. Many examples can be given from daily practices, such as celebrations of marriage, rituals of death and burial, circumcision, and the celebration of feasts and holy days. Those symbolic features and differences are both visible (like wearing headscarves) and invisible (like norms of social interaction or definition of sin).

When cultures encounter one another, religion often offers an ideological framework which legitimises the defence and development of a particular way of life.[11] When cultures find ideological expression in terms of religion or nationality, or both, a problem arises because adherents of religions are also members of communities with shared material interests and emotional identities. Considering that religious professionals (the priests, rabbis, imams and theologians) are also members of such communities and share interests and fears, it is not surprising to see that religious institutions have sometimes become actively involved in conflict situations on one side or the other.[12]

In the modern world, generalisations such as "all Arabs are Muslims", "only Jewish people live in Israel" or "the EU is a Christian club" on the one hand show the growing complexity and diversity of societies, and on the other make the division between religions, cultures and nationalities deeper and sharper. This is because, even when a certain state officially adopts a religion and promotes a very homogeneous culture, history has proved that not all people living in that country were believers of that religion or shared a common culture. The plurality of religions and beliefs has always been there, even in cases where attempts have been made to curb such diversity by more or less oppressive or violent acts. Symbols of religious plurality, both historically

and as modern phenomena, can be found everywhere, with most classical examples from such cities as Jerusalem, Cordoba, Antwerp and Istanbul, where different religions and religious cultures co-existed together for centuries.

Q: Do all the citizens of your country belong to the same religion? Or do all the members of your religion bear your own nationality?

These simplifications are, in some cases, the fruit of a lack of knowledge and, in some other cases, the result of intended stereotypes and generalisations, ignoring growing minority groups and presenting diverse societies in a monolithic way in a logic of opposing blocks as in "the clash of civilisations". Tragic and violent events in Euro-Mediterranean history are often linked back to the crusades, colonisation and decolonisation, and are regarded and used as a justification for the conflicts of today.[13] Religions have often been used as the explosive component of a cocktail of economic and geo-strategic interests, intolerance and violence.

In the main, the superficial analysis of those painful events by the media helps to reinforce a narrow view of reality. Expressions such as "the West wants to invade us" or "Arabs are fundamentalists" may be just on the lips of radical groups but are considerably present in the collective subconscious of modern societies. Complex realities demand knowledge, sensitivity and respect. Exploring and overcoming this monolithic thinking can be one of the contributions of youth work and can help to enable a religiously/culturally diverse but peaceful world. Overcoming the national logic, promoting the effective participation of religious, cultural and national minorities and going beyond the historical relations between countries are all necessities but they are still big challenges in the practice of Euro-Mediterranean youth work.

8.5 Religious pluralism and diversity, and inter-faith dialogue

> Everyone has the right to freedom of thought, conscience and religion; this right includes the freedom to change one's religion or belief, and the freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.
>
> Article 18 of the Universal Declaration of Human Rights[14]

Religious pluralism refers to the co-existence of – and peaceful relations between – different religions, not in a competitive way, but rather in co-operation, the showing of respect to beliefs held in common.[15] The concept acknowledges religious diversity, the showing of respect to the beliefs and practices of the adherents of different religions or different branches of the same religion at individual, community or state levels. Through globalisation and migration but also through travel, trade, the media and the Internet, religious pluralism enters countries where there is one predominant religion.[16] In almost all societies, a degree of religious and cultural plurality and diversity is experienced, due to different factors such as the migration of peoples, the existence of indigenous peoples and the emergence of new (religious) movements.[17]

It seems that the political and social tendency in a growing number of societies is towards taking a pluralistic approach, or at least this is what has inspired a growing number of constitutions. However, problems occur when various entities deal with religious diversity in practice.

Q: In your own environment, can you find signs of religious pluralism? In your neighbourhood, are there any sacred places for other religions?

The existence of stereotypes is one of the problems. Stereotypes often lead to discriminatory behaviour and serve to justify prejudice. They are often erroneous, they oversimplify and they take no account of the diversity of the people in a given group, because they do not consider the circumstances of the individual or the range of reasons why members of a group may differ from one another in a variety of ways. At various points in history, often at times of conflict, some religious believers have tended to stereotype other religions as a result of encounters through events such as colonialism. Thus, a key principle to ensure religious diversity in the context of plurality is to avoid stereotyping.[18]

Another problem of dealing with religious diversity is the danger of religious discrimination. For example, in European history, religious wars between Catholics and Protestants or Eastern Orthodox Christians led to discrimination against religious minorities in many countries. Judaism is a religion that has been particularly discriminated against across Europe. After the expulsions from Spain and Portugal in the 15th century, for example, those Jewish people who remained were converted by force or had to practise their religion secretly and at great risk (the same thing has happened to many Muslims). Prejudice and misconceptions about the Jewish faith have certainly fuelled anti-Semitic attitudes, which have in turn been used to justify discrimination and segregation, of which the Holocaust was the culmination.[19] In the 21st century, Antisemitism is as alive as ever: groups claiming their superiority desecrate Jewish cemeteries, networks of neo-Nazi groups (often including young people) openly shout their hostility to Jewish people, and many Internet websites and literature circulate this hostility.[20]

Antisemitism

This is a certain perception of Jewish people, often expressed by hatred and in some cases physical or verbal attacks on Jewish people and the symbols of their faith.[21] It is a combination of power, prejudice, xenophobia and intolerance against Jewish people.[22]

Strong and deep-rooted prejudice against Islam has also become more visible in European societies, with actions such as not granting Islam official recognition as a religion, withholding permission to build mosques or not providing facilities or support to Muslim religious groups or communities.[23] Although it is not a new phenomenon, acts of Islamophobia have increased around the world, especially in the aftermath of the attacks on the United States in 2001, and also as a result of such socio-economic phenomena as migration and globalisation. With the perception of Islam as being associated only with terrorism and extremism, Islamophobia has contributed to negative views of Islam and Muslims, wrongly generalising militant religious extremism and ultra-conservatism onto all Muslim countries and Muslim people. This intolerance

and stereotyped view of Islam have manifested themselves in a number of ways, ranging from verbal or written abuse, discrimination at schools and workplaces, and psychological harassment or pressure, to outright violent attacks on mosques and individuals, especially Muslim women who wear headscarves.[24]

Islamophobia literally means a fear of or prejudice against Islam, Muslims and matters pertaining to them. It is an extreme form of religious discrimination and prejudice.

Antisemitism and Islamophobia are very concrete and widespread forms of religious discrimination, and so is intolerance towards Christians. The phenomenon cuts across different cultures and religions, and Mediterranean and Arab countries are no exceptions. Some incidents of discrimination and official intolerance can be exemplified in those countries too: citizens from various religious backgrounds (such as Christians, Baha'is and some Muslim groups)[25] face difficulties in issuing or amending their identity papers; some religious individuals or groups are prohibited from constructing or having access to their religious facilities; poorer educational opportunities or citizenship rights are provided for the members of different religions.[26]

Fundamentalism and fanaticism are two phenomena that endanger religious diversity. Prejudice, xenophobia, religious ethnocentrism, intolerance and stereotypes are all inherent in any type of fundamentalism or fanaticism. However, the acts and behaviour of a fundamentalist or fanatic also create generalisations, stereotypes and fantasies even about members of the same religion (who may have nothing to do with the fundamentalist's aims). The media play a role in spreading fear of perceived threats from fundamentalist and fanatic groups, and creating clichés in the form of distorted and manipulated words and pictures. In the interplay of action and reaction, each side's antagonism feeds on the other's in a never-ending spiral of suspicion and rejection, which ends up with mutual rejection.[27] For the aims of youth work, this double trap is one to be avoided through exchange, mutual understanding and dialogue against stereotypes and prejudices.

Fundamentalism

This can be defined as a type of militantly conservative religious movement characterised by advocating strict conformity to sacred texts.[28] More broadly, it is "an orientation to the world, which indicates outrage and protest against (and also fear of) change and against a certain ideological orientation, the orientation of modernism."[29] Once used exclusively to refer to American Protestants who insisted on the inerrancy of the Bible, the term "fundamentalism" has been applied more broadly, since the late 20th century, to a wide variety of religious movements, more often referring to the extreme conservative wing of a religion.[30]

The cultural content and historical circumstances in which fundamentalism emerges may vary across cultures, along with its doctrines and practices.[31] However, "the worldview and ethos of fundamentalism in Judaism, Christianity, and Islam are united by a common worldview which anchors all of life in the authority of the sacred and a shared ethos that expresses itself through outrage at the pace and extent of modern secularisation."[32] Acts of religious fundamentalism can take an individualistic form, or can be pursued by groups or by governments; in the latter case it is not surprising

to see that fundamentalism is also engaged in politics to a great extent. The types of fundamentalist attitudes and acts vary considerably; they can include hostility to homosexuals, prejudice against women, separation of sexes, prejudice against ethnic or racial minorities, or violent acts such as mobbing, street fights, assassinations or suicide bombings.

A fanatic is someone marked by excessive enthusiasm and often intense, uncritical devotion[33] to a cause, and excessive intolerance of opposing views. Being a fan of something or somebody is different from being a fanatic. Many people are fans of football clubs, pop singers, movies or trends. Their behaviours can be viewed as unusual or unconventional by others, but they do not necessarily violate social norms.[34] Similarly, fanaticism is a kind of obsession that rejects any doubt or questioning of the phenomenon which is liked, worshipped and loved. This behaviour is not specific to religions and it is possible to see fanatics in many aspects of life. Fanaticism often implies intolerance, the violation of human rights and the use of violence for the achievement of its goals.

In terms of religious fanaticism, it is possible to argue that fundamentalist groups justify violence with fanaticism. It then becomes an extreme form of religious fundamentalism in which the acts of the religious fanatic go well beyond social norms and formal laws, and reach a violent level. One aspect of both phenomena which is always underestimated is that religious fundamentalism and fanaticism often harm not only others who are perceived as threats but also members of the same religious belief, for example women.

Problems are often caused by the inappropriateness of state structures and administrations, and their consequent inability to take into account and deal with religious diversity. To ensure religious pluralism, nation states are often recommended to:[35]

- guarantee freedom of conscience and religious expression (by allowing all religions to develop in identical conditions; by facilitating observance of religious rites and customs, for example, of marriage, dress or holy days; by ensuring freedom and equal rights of education to all citizens regardless of their religious belief; and by ensuring fair and equal access to the public media for all religions);
- promote education about religions (by encouraging schools to teach the comparative history of different religions, stressing their origins, the similarities in some of their values and the diversity of their customs, traditions and festivals);
- promote better relations with and between religions (by engaging in dialogue between religions, theologians, philosophers and historians); and
- promote the cultural and social expression of religions (by ensuring equal conditions for the maintenance and conservation of religious buildings and other assets of all religions; by safeguarding cultural traditions and different religious festivals).

Q: Can you think of ways of ensuring and valuing religious pluralism in your daily life or in international youth activities?

Many recent efforts to ensure religious pluralism refer to inter-religious or inter-faith dialogue, which is also assigned priority within Euro-Mediterranean relations between the region's religions: notably Islam, Christianity and Judaism. To the extent that conflicts increasingly have religious associations, the promotion of inter-religious dialogue and

reciprocal interactions among different religions and spiritual and humanistic traditions would challenge ignorance and prejudice.[36] Such a dialogue is also considered as a way of enhancing mutual "understanding of the sensitivities of the 'Other'" and consequently overcoming "various ethnic, linguistic and sectarian differences, which in turn trigger extremism and blind fanaticism and will", while at the same time contributing "to a dialogue between civilisations, instead of a 'clash of civilisations'."[37] In that sense, the dialogue is to take place within a sea of images, prejudices or stereotypes, which are mostly negatively reflected upon the "other".

Since culture and religion are seen as inextricably intertwined, intercultural communication also has a role in "providing an opportunity for discussion involving representatives of various religions and cultures, activists and experts in conflict prevention and human rights", and "presenting, sharing and introducing good practice and drawing up joint action plans to affirm the virtues of peace and prevent conflicts".[38] Dialogue can be organised at international, regional, national or local level, focusing on a variety of topics and concerns, such as the need to deepen understanding, share spiritual concerns, pass on values, respect one another's faiths, prepare for social action and learn to live in a multi-religious, multicultural society in lasting peace.[39]

The term 'inter-religious dialogue' is often used, but it is somehow difficult to define. It is clear that this dialogue is something rather more specific than mere conversation or diplomatic negotiations.[40] It requires an ethic based on tolerance, so that the partners in dialogue can be open and co-operative enough to understand each other. It also requires a willingness to listen and to learn, as well as a readiness to challenge different collective memories, which require thorough rethinking and reworking.[41]

Language also becomes crucial in the dialogue, in terms not only of pure translation, but also of contextual understanding. For such a mechanism to work effectively there is also a need to respect the fundamental human rights of all sides engaged in dialogue.[42] There are still some aspects of the dialogue that require further refinement: to define such a dialogue within determined conceptual and historical framework(s); to understand the contents of the dialogue and to define the ways of implementation; and to find models for balanced participation of women and men as an essential precondition for the dialogue.[43]

The World Conference of Religions for Peace

This is an organisation in which all the major world religions are actively represented. Since the 1990s, it has gained major public prominence and the support of significant religious leaders. The organisation brings together hundreds of key religious leaders every five years to discuss the great issues of the time.[44]

The young participants in the symposium on Inter-Religious and Intercultural Dialogue in Youth Work[45] (Istanbul, 2007) made a number of recommendations by which inter-religious and intercultural dialogue can be further developed. Those recommendations ask governments and decision-makers to introduce intercultural and inter-religious education and dialogue into educational institutions, and diversity into their programmes and school systems, starting at an early age. This should be ensured through curriculum development and teacher training, in formal and non-formal education, by proposing different viewpoints representative of all groups, ethnicities and religions.

Local authorities are also asked to raise awareness of diversity in their communities, in order to develop local policies which support the intercultural and inter-religious

initiatives of non-governmental organisations, to develop structures to bring together representatives of different religious and cultural communities, and to enable the participation of all groups (regardless of gender, ethnic background, religion, age, socio-economic status, sexual orientation or physical and mental abilities) in local decisions. The recommendations support the active participation of youth organisations from all religious, ethnic and cultural backgrounds in public debates and policy-making; the recognition of the existence of faith-based youth organisations; and the creation of international youth media networks to promote co-operation and exchange of knowledge, experiences and views.

8.6 Some religions present in the Euro-Mediterranean social space

This section aims to provide some basic information on some of the religions (namely, in alphabetical order, Baha'i Faith, Christianity, Druze, Islam, Judaism and Yazidism) which have flourished in the Mediterranean lands and spread around the world over thousands of years. Being followed by millions of European and Mediterranean people and being living entities, these religions and faiths have created religious practices, cultural patterns, historical events and social/political values that have been the subject of numerous studies and various speculations. It is impossible to mention all aspects of all religions in a limited number of pages. Instead, this section intends to show how different religions and faiths are very rich in themselves and, at a very basic level, what kind of historical, political and cultural characteristics they have developed over the centuries.

Furthermore, religious rituals and daily practices are without doubt part of the cultural and social life of societies. They are mostly accepted and performed by believers and practitioners of the religions, and their significance may vary from one person or group of persons to another. However, to the extent that they are embedded in the social and cultural environment of a society, these symbols and practices are not limited to the believers of that particular religion or faith, but also shared by other members of society. Thus they have the potential to act as a sign of solidarity and to open a way to dialogue, with acceptance of, recognition of and respect for a diversity of beliefs between people of different faiths. Accordingly, this section also aims to provide basic introductory information for actors in international youth work about some of the religions present in the Euro-Mediterranean social space, information which may have an impact on the planning and realisation of youth activities.

→ 8.6.1 Baha'i Faith[46]

Baha'i Faith emerged in Persia (Iran) in the middle of the 19th century. It was founded by Baha'u'llah with the message that there is one God and unity of all faiths. Baha'i Faith proclaims the essential unity of all religions and the unity of humanity, and accordingly its followers devote themselves to the abolition of racial, class and religious prejudices. After Baha'u'llah's death, his son led the faith; by the beginning of 20th century, the faith had also gained adherents in Europe and North America. In 1921, the leadership of the Baha'i community entered a new phase, evolving from that of a single individual to an administrative order with a system of elected bodies and appointed individuals.[47] In the 21st century, it is claimed to have about six or seven million followers worldwide.[48] Baha'is have suffered religious persecution, particularly in Iran towards the end of the 20th century.[49]

The fundamental beliefs of Baha'i faith can be summarised as follows:

- God in Baha'i Faith is single, imperishable and the creator of all things (including all the creatures and forces in the universe), whose existence is thought to be eternal, without a beginning or end.[50]
- God is absolutely unknowable but does reveal himself through appointed messengers, who include Abraham, Moses, Buddha, Zoroaster, Jesus, Muhammad and, most recently, Baha'u'llah. Because each messenger speaks from the point of view of a particular time and historical context, it is believed that all religious truth is relative.
- Human beings are believed to have a rational soul, which provides the species with a unique capacity to recognise God's station and humanity's relationship with its creator.[51]
- The writings of Baha'u'llah, the Bab, and 'Abdu'l-Baha form the sacred scriptures of the Baha'i Faith.
- The great bulk of Baha'i teaching is concerned with social ethics; the faith has no priesthood or sacraments and does not observe ritual forms in its worship.

There are obligations of prayer, fasting and monogamy, and followers are encouraged to abstain from alcohol and tobacco. Members are also expected to attend the Nineteen Day Feast on the first day of each month of the Baha'i calendar, in which the year is divided into 19 months of 19 days, with four extra days. There is no preaching. Services consist of readings from the scriptures of all religions.

The supreme governing body of Baha'i Faith is the international Universal House of Justice, which has its headquarters in Haifa, Israel, near the shrine of Baha'u'llah. It functions as the administrative, legislative and judicial body for the Baha'i commonwealth around the world.

→ 8.6.2 Christianity[52]

Christianity developed out of Judaism in the first century ce. Christianity, a monotheistic religion, is based on the teachings of Jesus, a Jew of Nazareth, seeking to remain faithful to the experience of one God. Christians believe that Jesus was the Messiah (the Christ), the Son of God. The acts and words attributed to Jesus[53] by the gospels, four biblical narratives covering the life and death of Jesus, constitute Christianity's basic teachings about the way that God loved them and the way they should live.[54] Two of the most famous stories are the story of the Prodigal Son, where it is shown how much God loves his people, and the story of the Good Samaritan, which shows how people should love each other.[55] Jesus is believed to have been crucified in Jerusalem and to have been resurrected from death. His teachings were initially spread by a group of twelve followers, the apostles.

During the first years of Christianity, many believers carried the message of Jesus throughout the Roman Empire, where small Christian communities developed. In these years, Christians faced intolerance and persecution from Roman emperors. As missionary and theologian, Saul of Tarsus (also known as Saint Paul) helped to establish Christianity as a universal religion rather than a Jewish sect and, together with others, he shaped the early Church.[56] Under Constantine, Christianity was adopted as

the official religion of the Roman Empire in 312 ce,[57] and this provided the impulse for a distinctively Christian culture from the mid-300s ce. In 325, the First Council of Nicaea, the first ecumenical council of the Christian Church, was summoned.[58] By the 5th century, the Bishop of Rome (the pope) had become the leading spokesman for Christendom and assumed an important role throughout the middle ages. After the fall of the Roman Empire in the west, the Church entered into a long period of missionary activity. Christianity spread to the peoples of northern and central Europe.

The first major division in Christianity occurred around 1054 with the Great Schism between the Church of Constantinople and the Church of Rome. This was a result of significant religious, cultural and political differences between the Eastern and Western churches, embodied in the question of Christian leadership and different views on the use of images (icons), the nature of the Holy Spirit and the date of Easter, among other topics. As a result, the Christian Church was divided into the West (Roman Catholic) and the East (Greek Orthodox).

Beginning in the late 11th century, Roman Catholic kings organised military expeditions, the Crusades,[59] aiming to recover the Holy Land from Muslims. Many Crusades were organised up to the 16th century, and they left their mark on the crusaders as much as on their counterparts. It is argued that the Crusades minimised any possibility of reunification of the two churches and as a result changed the structure of European society. Some historians state that the Crusades slowed the advance of Islamic power (though the extent of this is questionable) and helped western Europe avoid conquest by Muslim armies.[60]

The next major division in Christianity occurred in the 16th century, initiated by Martin Luther and John Calvin. The Reformation,[61] having far-reaching political, economic and social effects in the years to come, represented the foundation of Protestantism. The changing role and character of the Church over the centuries, particularly in the office of the papacy and its deep involvement in the political life of Western Europe, had resulted in increased political manipulation, combined with the church's increasing power and wealth. This role was interpreted as the bankruptcy of the church as a spiritual force. Martin Luther, in his 95 Theses (1517), listed his demands for ethical and theological reform of the church. The Reformation movement resulted in the emergence of other groups of reformers and Protestants in Europe, such as Calvinists, Anglicans, the Presbyterian and Reformed churches, Anabaptists and Quakers.

Between 1618 and 1648 Europe witnessed a series of wars. The Thirty Years' War[62] started as a religious war between Protestants and Catholics within the Holy Roman Empire, but it gradually developed into a general political war involving most of the European major powers. The conclusion of the war with the Peace of Westphalia (1648) meant for Roman Catholicism the *de facto* acceptance of the religious pluralism that had developed out of the Reformation: Protestantism obtained a legal standing alongside Roman Catholicism, and the map of Europe was irrevocably changed. The ancient notion of a Roman Catholic empire of Europe was permanently abandoned, and the essential structure of modern Europe as a community of sovereign states was established. This was the beginning of the secularisation of politics. In addition to Renaissance humanism and Reformation ideas, the Enlightenment[63] in the 18th century, a Western philosophical movement, challenged essential Christian views, replacing the scriptures and words of priests with "reason" through methods of historical and literary criticism, providing the philosophical roots of secularism.

The most important facts and beliefs of Christianity can be summarised as follows:

- There is only one God, who created the world distinct from Him but who is believed to be active within it. God is the unity of three persons: the Father, the Son and the Holy Spirit (the Holy Trinity).
- Jesus (Christ) is the Son of God, who came to Earth as a man. He was born of the Virgin Mary by immaculate conception. He was crucified and was seen alive after He had died (resurrection). Jesus is conceived of as both human and divine but, unlike any other human, without sin.
- The Christian place of worship is the church.
- Human beings are created by God and for God, but are responsible for their own lives. God is the judge of all that they do, but He also seeks to help them when they go wrong. Christians believe that their life will be judged after death by the way it was lived.
- The holy book of Christianity is the Bible and it has two parts: the Old Testament (sacred writings of the Jewish people written before the time of Jesus) and the New Testament (which includes the gospels).

Sunday, also called the Lord's Day, is the day of rest and worship for Christians, who attend mass at church. The Lord's Prayer,[64] taught to his disciples by Jesus, is the principal prayer used by all Christians in common worship. Baptism[65] is a sacrament of admission to the Christian Church both of infants and adults. The forms and rituals of the different churches vary, but baptism involves the use of water (application of or immersion in) and a prayer to the Holy Trinity. Lent[66] is a period of penitential preparation for Easter, in imitation of Jesus' fasting in the wilderness. The timing of Lent differs in Western and Eastern churches.

Easter[67] is the principal festival of the Christian Church and celebrates the Resurrection of Jesus Christ on the third day after crucifixion. The date of Easter is different in the Eastern and the Western Churches, due to differences in the calendars used. All Christian traditions have their own special liturgical emphases for Easter. Easter may also encompass some traditional elements, especially for children, with symbols such as painted and decorated eggs and rabbits. Pentecost,[68] also called Whit Sunday, commemorates the descent of the Holy Spirit upon the apostles and other followers of Jesus, fifty days after Easter. Christmas[69] is the festival commemorating the birth of Jesus, commonly associated with December 25th, though the date may differ between branches of Christianity.

Christian denominations can be classified historically in reference to schisms (divisions between churches). Some denominations significantly differ from others on issues of doctrine and ritual, such as their theological belief in the Trinity and the nature of Jesus; belief in the saints; the use of icons; the celibacy of priests; the role of the Church; and the figure of the pope and his infallibility.

Roman Catholicism[70] recognises seven sacraments (religious rites): baptism, confirmation, the Eucharist (the Lord's Supper, in the form of the Mass), penance (reconciliation), anointing of the sick, marriage, and holy orders.[71] In Catholicism, the pope is the infallible interpreter of divine revelation and has full authority over the Church in all matters of belief and practice. The office of the papacy is in the Vatican and the Church organisation is strictly hierarchical. Only men can enter the priesthood, and priests must take vows of celibacy.

Eastern Orthodoxy[72] is a fellowship of autonomous, or independent self-governing, churches which accept the decisions of the ecumenical councils. Most of these churches

share the same essential doctrines (are in full communion) with one another. The titular head of the Eastern Orthodox churches is the Ecumenical Patriarch of Constantinople (in Istanbul), but its many territorial churches are governed autonomously by head bishops or patriarchs (who must be unmarried or widowed, although lower orders of the clergy may marry). The churches accept seven sacraments or holy acts: baptism, chrismation (similar to confirmation, but peculiar to Eastern churches), the Lord's Supper, ordination, penance, anointing of the sick and marriage. Its adherents live mostly in Greece, Russia, the Balkans, Ukraine and the Middle East. The Armenian, Coptic (in Egypt), Ethiopian, Eritrean, Syriac (in Antioch) and Indian Orthodox churches are collectively referred to as the Oriental Orthodox churches, which agree among themselves upon slightly different doctrines (especially in relation to acceptance of ecumenical councils) than those of the Eastern Orthodox churches.[73]

Protestantism[74] developed out of the Reformation, which criticised the Catholic Church and the authority of the pope. Today, it covers a variety of denominations. The followers of Luther established the evangelical churches of Germany and Scandinavia; Calvin and more radical reformers founded Reformed churches in Switzerland; Calvin's disciple Knox established Presbyterianism in Scotland, and the Church of England and the Episcopal Church developed as other branches of Protestantism. The doctrines of Protestant denominations vary considerably, but all emphasise the supremacy of the Bible in matters of faith and order, justification by grace through faith and not through works, and the priesthood of all believers. Sacramental doctrine varies among Protestants, but most limit the sacraments to two: baptism and Holy Communion. The religious authority is the individual Christian with their Bible.

Q: Which symbols (clothes, hair styles, jewellery and so on) might identify a person as a member of a particular religion in your surroundings?

→ 8.6.3 Druze[75]

Druze is a Middle Eastern religious affiliation that originated in the 11th century. It is said to have begun as an offshoot of the Isma'ili sect of Islam, but it is unique in its incorporation of various philosophies, because of which many Islamic scholars label Druze as a non-Muslim religion.[76] Most communities of Druze live in Lebanon, Syria, Israel or Jordan, but adherents also live in Australia, Canada, Europe, Latin America, the United States and West Africa.

The faith was officially revealed in the early 11th century by Hamza Bin Ali, a Persian Ismaili mystic and scholar.[77] Throughout the Crusades (11th to 15th centuries), the Druze placed their military resources at the service of Sunni Muslims against the crusaders,[78] especially in Syria and Lebanon, which also helped them to gain respect from the Muslim caliphs.[79] However, dynasties and families of Druze also suffered from persecutions throughout their history, for example, from Fatimid (11th century) and Mamluk (14th century) armies. They came into conflict with the Ottoman Empire over the following centuries, but Druze villages also spread and prospered under the reign of the Ottoman Sultans.[80] By the 20th century, the Druze were officially recognised by Syria, Lebanon and Israel as a separate religious community, and they play important roles in Syrian and Lebanese politics.[81]

Druze religion is characterised by an eclectic system of doctrines and by a cohesion and loyalty among its members. The Druze call themselves *muwahhidun*, 'monotheists'. Druze religious doctrine is the secret teachings of the *hikmah*, which is known only to an elite of religiously trained wise men, the *uqqâl* or 'knowers'. Most Druze know only parts of their religion's theology and they are referred to as *juhhâl*, the 'ignorants'. The Druze community differs from other religions in its conception of monotheism, in its internal division of believers into *uqqâl* and *juhhâl*, and in its religious strictures, which emphasise the obligation of solidarity as a fundamental of the faith and on the need for separation from surrounding religious faiths.[82]

The belief in the revelation of God in the form of a human being is considered the most important fundamental principle of the Druze faith. The Druze believe that their founder, al-Hakim bi-Amrih Allah, was actually an incarnation of God. All Druze have the duty to accept the truth about Hakim, deny other religious beliefs, avoid unbelievers, and maintain solidarity and mutual aid with other Druze. Druze have been careful not to consider anyone a member of the sect who was not born to a Druze father and mother. Accordingly, there is no missionary activity to expand the belief. Marriage between Druze and non-Druze is discouraged.[83]

The fundamentals of faith and the system of Druze laws were inscribed in numerous epistles, which are held secret from all who are not Druze. The permission and privilege of access to these epistles, as well as membership of *uqqâl*, involve meeting specific religious and ethical requirements. The Druze faith is not a ritual-ceremonial faith in essence, but rather a neo-platonic philosophy. They attribute significance to observance of seven religious teachings (*ta'alim*): holding one's tongue; watching over one's brothers; abandoning worship of the occult and vanity; shirking the devil and acts of evil; the uniqueness of the great God in every generation and at all times; willing acceptance of God's deeds, whatever they might be; and coming to terms with both the concealed and the apparent decrees of God.[84]

→ 8.6.4 Islam[85]

Islam originated with the teachings of Muhammad in the Arab peninsula in the early 600s ce. The Arabic word Islam means 'submission' to the will of God. Its adherents are called Muslims. Muhammad is regarded as God's (Allah in Arabic) final prophet. The will of God was sent by Allah through the angel Gabriel to his messenger Muhammad over a period of 20 years in a series of revelations and messages. Those revelations, in the form of verses, are considered to be the direct word of God and were compiled as the Holy Koran (Qur'an).

Muhammad first preached his revelations in Mecca and gained a small group of followers. Due to a violent reaction against this new faith, Muhammad and his followers fled Mecca and went to practise their faith in Medina. This migration in 622 CE became known as the *Hijra* and marks the beginning of the Muslim calendar. Eight years later, Muhammad was welcomed back to Mecca, which underwent a mass conversion to Islam, marking the beginning of its expansion. The spread of Islam continued after Muhammad's death in 632 CE, under the reign of caliphs who succeeded Muhammad as spiritual, political and military leaders of the Muslim community, with all his powers except that of prophecy.[86] Abu Bakr, 'Umar and 'Uthman were the first three caliphs. The controversy over the selection of the fourth caliph, 'Ali, eventually split Islam into the Sunnite and Shi'ite branches in the 7th century.

At the end of the 7th century, the Umayyad Dynasty, the first dynasty of the Muslim caliphate, with its capital at Damascus, prevailed for seventy years and Islam expanded

to the Maghreb, the Iberian Peninsula (Al-Andalus) and central Asia. In the mid-8th century, Islamic civilisation flourished in poetry, commerce, arts and science under the Abbasid Dynasty, which moved the capital of the caliphate to Baghdad and made the city one of the cultural centres of the world at the time. Islamic law (shariah), which was extensive but uncoordinated, was systematised during the 8th and 9th centuries. However, in the 9th and 10th centuries, the caliphate showed signs of fracture with the rise of regional dynasties.[87]

Shariah[88] is the Islamic law established in the Koran and *haddith*. Its scope is wide, since it regulates Muslims' relationships not only among themselves and with the state, but also with God. Ritual practices, ethical standards and legal rules (in both private and public activities) are all integral parts of Shariah law. Historically, many aspects of life – penal laws, laws of transactions, family laws and succession laws – were regulated by Shariah laws and applied by Shariah courts. During the 19th century, Muslim society, with the exception of the Arabian peninsula, brought about radical changes in the fields of Shariah civil and criminal law, because of the needs of the time, introducing codes based upon new models and a system of secular tribunals to apply them.

Starting in 1095, alliances of European Christian kingdoms mobilised their resources to initiate the Crusades, with the religious aim (among others) of taking the Holy Land. Numerous Crusades were organised in the following 500 years, in which various Muslim groups and Islamic dynasties fought against the numerous European Christian forces. Historically, the presentation of the European and Arab versions of the Crusades had very little in common, apart from shaping different perceptions and stereotyped images about the other side. After the defeat of the crusaders by Muslim armies, the Arab version of the Crusades became "a heroic story of how the Muslims overcame their rivalries and united long enough to win a holy war."[89]

From the 11th century onwards, Islam continued to be adopted and spread under various dynasties (as *de facto* rulers of the caliphate) such as the Seljuk Turks (12th century), the Mamluk Dynasty (13th century) and the Ottoman Empire (13th century onwards). In 1453, Constantinople, the capital of Byzantium, was besieged and conquered by the Ottoman Empire. In the 15th and 16th centuries, three major Muslim empires reigned: the Ottoman Empire in much of the Middle East, the Balkans and northern Africa; the Shi'ite Safavid Empire in Iran; and the Mughul Empire in most of present-day India, Pakistan, Bangladesh and Afghanistan. Relations between the Muslim empires were not free from rivalry.[90] By the end of the 19th century, the Muslim empires had declined significantly and by the early 20th century, with the Ottomans' defeat in World War I, the last one collapsed.[91] The 20th century witnessed the rise of nationalism in the Arab and Muslim world and the birth of independent, predominantly Muslim states, which adopted many interpretations of Islam and many schools of thought and law from the history of Islam.

Jihad[92] is rooted in the Koran's command to struggle (as the literal meaning) in the path of God and in the example of the Prophet Muhammad. It relates to two meanings: struggling against the evil in oneself – to be virtuous and moral, making a serious effort to do good works and help to reform society – and fighting injustice and oppression, spreading and defending Islam, and creating a just society through preaching, teaching and, if necessary, armed struggle or holy war.

The most important facts and beliefs of Islam can be summarised as follows:

- God (*Allah*) is the creator and judge of humankind, omnipotent, compassionate and merciful. Everything occurs at his command, and submission to God is the basis of Islam.
- Muslim faith rests on belief in one God, the angels, the scriptures (from the Torah to the Koran), the prophets (from Adam to Muhammad), Judgment Day and Destiny (good and bad).
- Muhammad is the final prophet of God. He was both a prophet and a very human figure, an ideal model for Muslims to follow as they strive to do God's will, and an example for guidance in all aspects of life.
- Human beings have been created free and in the image of God. They have been given an intellect which allows them to discern between good and bad, and to choose whether or not to struggle for justice, combat evil and follow the good. On the last day, God will judge every person according to their deeds and all the dead will be resurrected and either rewarded with heaven or punished with hell.
- Being a Muslim rests on five pillars:
- affirmation of the faith (*shahâda*), that is, to profess that "there is only one God, and Muhammad is the messenger of God";
- praying five times a day (*al-salât*), at dawn, midday, afternoon, sunset and evening, either in the mosque collectively or at a clean place individually;
- fasting (*al-sawm*) by abstaining from food, drink, smoking and sexual relations from dawn to sunset every day during the month of Ramadan, commemorating the revelation of the Koran to Muhammad;
- making the pilgrimage to Mecca (*al-hajj*) at least once in a lifetime if one's financial and physical conditions allow;
- paying a tax (*al-zakât*) on one's capital for the benefit of the poor and needy of society.
- The Muslim place of communal worship is called the mosque (*masjid*). An *imâm* is the person leading the prayer and worship in the mosque.
- The Koran (*Qur'an*) is the sacred book of Islam. The sayings and deeds of Muhammad (*Sunna*) and 'traditions' (*Hadith*) are also important sources of belief and practice.

The day of communal worship is Friday in Islam. Believers gather at the mosque to pray and hear a sermon. In many Muslim countries, this means, in practice, that weekends are usually on Fridays and Saturdays. Muslims do not eat pork and, in accordance with Mohammad's sayings, they avoid the consumption of intoxicating or alcoholic beverages. *Halâl* (lawful) meat must come from animals slaughtered according to Islamic rules.

There are many religious festivals and feasts in Islam. '*Id al-Fitr*[93] or '*Id al-saghîr* (small festival) marks the end of Ramadan and fasting, and is celebrated for three days following the end of Ramadan. '*Id al-Adha*[94] or '*Id al-Qurban* or '*Id al-kabîr* (major festival) marks the end of the pilgrimage (*Hajj*) and commemorates the ransoming of Abraham's son Ishmael with a ram. To symbolise that event, families who can afford it sacrifice a ritually acceptable animal (sheep, goat, camel or cow) and then divide the flesh equally among themselves, the poor, and friends and neighbours. This happens about

70 days after the end of the Ramadan, and the feast lasts for four days. At both feasts, a communal prayer is performed at daybreak on the first day. Both feasts are times of official receptions and private visits, when friends greet one another, presents are given, new clothes are worn and the graves of relatives are visited.

The major divisions in the history of Islam[95] arose over questions of leadership of the Muslim community, called the caliphate, not over issues of doctrine. Only later did denominations emerge, based on divergent emphases in doctrine and practice. Today there are more groups branching off from these groups.

Sunnite[96] Muslims regard their beliefs as the mainstream, traditionalist branch of Islam. They are the largest group in Islam. They recognise the first four caliphs (Abu Bakr, 'Umar, 'Uthman and 'Alî) as Muhammad's rightful successors. They base their religion on the Koran and the Sunna as understood by the majority of the community under the structure of four schools of thought: Hanbalites, Malikites, Hanafites and Shafiites.

Shi'ites[97] believe that Muslim leadership belonged to Muhammad's son-in-law, 'Ali, and his descendants alone. They are less numerous than the Sunnites, though they are largest religious group in Iran and Iraq, and there are many adherents in Syria, Lebanon, Yemen, Bahrain, East Africa, India and Pakistan. The subdivisions are the Twelvers, Isma'ilis and Zaydis.

The Alawites[98] (in Arabic) or Alevis[99] (in Turkish) live mainly in Syria and Turkey and their basic doctrine is the deification of 'Ali. They consider the five pillars of Islam as symbolic duties because belief is considered to be between the person and God, and obligatory ceremonies to show belief in God are not considered necessary. Instead, they have their own religious ceremonies (*cem*), officiated at by 'holy men', at which religious poems are sung and men and women carry out ritual dances (*semah*). They profess obedience to a set of simple moral norms and claim to live according to the inner meaning of religion rather than its external demands. Their main principles are to "behave honestly" and to "be contented with less because the person is mortal".

Sufism[100] is a mystical movement within Islam which seeks to discipline the mind and body in order to experience the presence of God directly. It began as a reform movement in response to the growing materialism and wealth of Muslim society after Muhammad. Religion for Sufis is an inner experience, an asceticism that renounces the luxuries of the world in a struggle with oneself against greed, laziness and ego, a devotion purely to obedience to God. The practices of contemporary Sufi orders vary, but the movement has been important for Islam, especially in its contributions to literature.

Q: How may different religious practices and beliefs may affect a Euro-Mediterranean youth activity?

→ 8.6.5 Judaism[101]

Judaism, one of the major monotheistic world religions, flourished as the faith of the ancient Hebrews around 4 000 years ago in the land of Canaan.[102] The start of Judaism is told in the first five books of the Bible. It is believed that God made a covenant first with Abraham and then renewed it with Isaac, Jacob and Moses; God guided the Jewish people through many troubles and gave them a set of rules by which they should live, including the Ten Commandments.

Followers of Judaism lived both in peace and prosperity under the reign of kings such as David and Solomon, but also under the conquest and rule of others, such as the Persian, Hellenic and Roman empires. Over the centuries (until c.70 CE), the history of Judaism was marked by exiles from and resettlements in the Holy Land, and the importance given to the destruction and reconstruction of the Temples. After the destruction of the Second Temple, of which the only remnant today is the Western Wall (also known as The Wailing Wall), the Jews dispersed throughout the world in the Jewish Diaspora. This dispersal was accompanied by a shift in emphasis in Judaism from a Temple cult to a religion of the home (or traditions of the Diaspora), which is also considered to be the development of Rabbinic Judaism.

The Jewish Diaspora[103] refers to the presence of Jews outside the land of Israel, as a result of expulsion from that land. It is believed to have started with the dispersal of Jews in the Babylonian exile, around 600 BCE, leading to hopes for restoration under the leadership of a messiah. The concept carries religious, philosophical, political and eschatological connotations, inasmuch as the Jews perceive a special relationship between the land of Israel and themselves.

For the following centuries, followers of Judaism continued to live in Jewish settlements under the Roman Empire (c. 200 CE), the Byzantine Empire (c. 600 CE) and Islamic rulers (during the Middle Ages). Around 1000 CE, the Crusades and the expansion of Christian society led to the marginalisation of Jewish communities in Europe. By the 11th century, Jewish people faced violent attacks and persecution, together with anti-Semitic stereotyping.[104] In the following centuries, they were expelled from England (13th century), France (14th century) and Spain (15th century). The expelled Jews moved to new locations in Europe such as Poland and the Netherlands, and in the Ottoman Empire, Arab lands and Palestine in the 15th century.

After the mid-18th century, the American and French revolutions resulted in the emancipation of Jews from discriminatory and segregational laws and customs, their attainment of legal status as citizens and the freedom of individual Jews to pursue careers.[105] *Haskalah*, also called the Jewish Enlightenment, started in the 18th century as a movement among European Jews advocating Enlightenment values and secular education. By the mid-19th century, Reform Judaism began to arise as a movement trying to adapt the traditional Jewish religion to the changing conditions of the modern world.[106] In the 20th century, two major phenomena have deeply influenced modern Judaism: the Holocaust and Zionism.[107]

Historically, Diaspora Jews outnumbered the Jews at home. The chief centres of Judaism shifted from country to country (Babylonia, Persia, Spain, France, Germany, Poland, Russia and the USA), and Jewish communities gradually developed distinctive languages, rituals and cultures. While some lived in peace, others became victims of violent Antisemitism.[108] In the 19th century, some countries gradually withdrew restrictions on Jewish people, while in others there were brutal pogroms (systematic, massive acts of violence) against Jewish communities, encouraged by the anti-Semitic policies of governments.[109]

The rise of fascism in the first part of the 20th century brought further hardship for Jews in Europe. Recent Jewish history is marked by the Holocaust *(Shoah* in Hebrew*)*, the culmination of the racist and anti-Semitic policies that characterised Germany's Nazi government. This resulted in the systematic extermination of six million Jewish people just for being Jews, one million of them children.[110] This tragedy also affected the spirituality of many Jewish people, as they tried to assimilate how God could allow such a thing to happen to his chosen people.

Zionism[111] refers to the Jewish nationalist movement with the goal of creating a Jewish national state in Palestine, the ancient homeland of the Jews (the Holy Land); it has been a key element of contemporary Jewish history. It began in the mid-19th century and gained strength as many Jews began to feel that the only way they could live in safety would be in a country of their own. The first Zionist congress was held in Basel in 1897 on the initiative of Theodor Herzl, the father of political Zionism. In 1917, the British Government issued the Balfour Declaration, a statement of support for the establishment of a Jewish state in Palestine.[112]

In the following years after the establishment of urban and rural Jewish settlements, Jewish immigration to the region remained slow until the rise of Antisemitism in Europe in the 1930s. After strong paramilitary opposition to British colonial rule for many years and with the growth of tension between Arabs and Zionists, Britain submitted a plan to the United Nations in 1947, which proposed partition of the country into separate Arab and Jewish states and the internationalisation of Jerusalem. In May 1948, the State of Israel was created. With this, the Zionist movement achieved its political objective and since then it has concentrated on providing financial aid to Israel, supporting Jewish immigrants from all over the world and educating Diaspora Jews.[113] On the other hand, the foundation of the State of Israel brought about Arab-Israeli tension in the Middle East for the coming decades. It still continues.

The most important facts and beliefs of Judaism can be summarised as follows:

- There is only one God who is the creator and sustainer of the universe and all creatures. God is omnipotent, omniscient and eternal, and the father of all mankind, but has a unique covenant with Jewish people (*berith*).
- Israel was chosen because it accepted the Torah; the people of Israel are God's chosen people.
- Human beings are made in the image of God and should try to seek holiness in every area and activity of life.
- Moses was a teacher, prophet, lawgiver and leader; known as Moshe Rabbeinu, the "master" and "father" (greatest) of the prophets.[114]
- The Messiah, a person appointed by God, it is believed, will come to the world one day and will bring an era of peace.
- The Jewish place of worship is the synagogue. The religious leader of a Jewish community is the rabbi.
- The Holy Books of Judaism are the Torah (the body of divine Jewish teaching; narrowly defined as the Five Books of Moses, but also used to mean all the books of the Bible and the oral traditions)[115] and the Talmud (a compendium of law and commentary on the Torah, applying it to life in later and changed circumstances).

The *Sabbath*, 'the rest', is the holy day and the day of rest in Judaism. During the Sabbath, observant Jews do not do anything that might be counted as work (for example, driving, writing, travelling, cooking or answering the phone). Jewish people do not eat pork, and *kashrut* or 'keeping kosher' is the name of the Jewish dietary laws. Foods are kosher when they meet all the criteria of Jewish law. For example, animals may be eaten only when they are properly slaughtered. Meat and milk products cannot be cooked together and even cooking utensils (dishes, pots and so on) must be kept apart.

There are many religious festivals and feasts in Judaism. *Pesah* or *Pesach* (Passover)[116] is a holiday commemorating the Hebrews' liberation from slavery in Egypt. A special

family meal is held where dietary laws are observed (wine, matza). Prayers and traditional recitations are performed. *Rosh Hashanah* ('Beginning of the Year')[117] is the first two days of the Jewish New Year. A distinctive feature is the blowing of the ram's horn (*shofar*), which calls for a spiritual awakening and alerts Jews to the coming judgment. *Yom Kippur* (the Day of Atonement)[118] is observed 10 lunar days after Rosh Hashanah and is marked by abstention from food, drink and sex. It is a day of purifying oneself of sins and seeking to achieve reconciliation with God. *Hanukkah* (the Feast of Lights, or the Feast of Dedication)[119] commemorates the rededication of the Second Temple in Jerusalem by the lighting of candles for each of the eight days of the festival. The celebrations include a variety of religious and non-religious customs, such as eating, singing, playing games in families with invited guests, and the giving of gifts and money to children.

According to their historical origins, one can distinguish between Ashkenazi Jews (having roots in central Europe) and Sephardi Jews (in Spain, the Maghreb or the Middle East). Ashkenazi Jews differ from Sephardi Jews in their pronunciation of Hebrew, in cultural traditions, in synagogue cantillation (chanting) and especially in synagogue liturgy.[120] Like many other religions, Judaism has also included a number of denominations.

Orthodox Jews[121] adhere very strictly to traditional beliefs and practices. They maintain strict practices such as daily worship, dietary laws (kosher), traditional prayers and ceremonies, regular and intensive study of the Torah, and the separation of men and women in the synagogue. In the State of Israel, Orthodoxy is the official form of Judaism and has considerable power.

Conservative Jews[122] conserve essential elements of traditional Judaism, but also allow for the modernisation of religious practices. For example, in 1985, Conservative Judaism started ordaining women rabbis.

Reform Jews[123] have modified or abandoned many traditional Jewish beliefs, laws and practices in an attempt to adapt Judaism to the changing conditions of the modern world. They challenge the binding force of ritual, laws and customs. In 1937, several fundamental principles were dramatically revised and later the movement debated issues such as new prayer books, the role of women and homosexuality.

Reconstructionist Jews[124] seek to unite Jewish history, tradition, culture and belief with modern life and scientific knowledge, where supernatural elements from religion become less relevant. The movement developed in the late 1920s.

Q: Which religious feasts will take place on which days this year in your country?

➔ 8.6.6 Yazidism[125]

Yazidism is a religion with ancient Indo-European roots, professed primarily by Kurds. There are traditional communities in Iraq, Syria, Turkey, Georgia and Armenia, but these have declined since the 1990s because of emigration of Yazidis to European countries such as Germany, Belgium, the Netherlands, Denmark and Sweden. The Yazidi religion is considered to be a syncretic combination of Zoroastrian, Manichaean, Jewish, Nestorian Christian and Islamic elements.[126]

Yazidis are thought to be descended from the Umayyads. Sheik Adi, the founder of Yazidism, settled in the valley of Lalish (north-east of Mosul) in the early 12th century CE and gained widespread influence. Yazidis believe that they were created separately from the rest of mankind, not even being descended from Adam, and they have kept themselves strictly segregated from the people among whom they live.[127] Although scattered, they have a well-organised, hierarchical society, with a chief sheikh as the supreme religious head and an emir, or prince, as the secular head.[128] The Yazidis are strictly endogamous; they practise marriage within their group.

The fundamental beliefs of Yazidism can be summarised as follows:

- The world was created by God, and is now in the care of seven holy beings, often known as angels or *heft sirr* (the Seven Mysteries).
- The active forces in their religion are Melek Tawus and Sheik Adi.
- *Melek Tawus* (the Peacock Angel) is considered to be the leader of archangels and the representative of God on the face of the Earth. Contrary to his image in the Koran as Satan and source of evil, Yazidis believe that Melek Tawus is not wicked, but that the source of evil is in the heart and spirit of humans themselves. It depends on humans themselves as to which they choose.
- Yazidi thought includes descriptions of heaven and hell, with hell extinguished, and other traditions incorporating these ideas into a belief system that includes reincarnation. Therefore, there is no hell in Yazidism.
- Two key and inter-related features of Yazidism are a preoccupation with religious purity (expressed in the system of caste, food laws, traditional preference for living in Yazidi communities and taboos governing many aspects of life) and belief in metempsychosis (belief that the Seven Holy Beings are periodically reincarnated in human form).
- The holy books of Yazidism are the *Kitêba Cilwe* (Book of Revelation) and the *Mishefa Reş* (Black Book).
- Yazidis have five daily prayers – the Dawn, Sunrise, Noon, Afternoon and Sunset prayers – but most Yazidis only observe only two of these, the Sunrise and Sunset prayers.

Wednesday is the holy day, but Saturday is the day of rest in Yazidism. There is also a three-day fast in December. Children are welcomed into the religion at birth, and circumcision is common but not required. The greatest festival of the year is the Feast of the Assembly (*Cejna Cemaiya*), the annual seven-day pilgrimage to the tomb of Sheik Adi in Lalish. This is an important time for social contact and affirmation of identity. During the celebration, Yazidis bathe in the river, wash figures of Melek Tawus, light hundreds of lamps in the tombs of Sheik Adi and other important religious figures, and sacrifice an ox. New Year's Day is the first Wednesday of April, on which Melek Tawus is believed to have been created by God and to have come down to earth. Another important festival is the *Tawûsgeran* (Circulation of the Peacock).

8.7 Atheism

Atheism has been defined as "disbelief in the existence of any gods or of God", which "may take the form of: (a) dogmatic rejection of specific beliefs, e.g. of Theism; (b) scepticism about all religious claims; or (c) agnosticism, the view that humans can never be certain in matters of so-called religious knowledge (e.g. whether God exists

or not). An atheist may hold belief in God to be false, or irrational, or meaningless".[129] However, the term has philosophical, religious, psychological and sociological aspects, which makes atheism difficult to define.[130]

Q: What is the word for 'atheist' in your own language? Does it imply a pejorative, positive or neutral attitude?

Atheism has existed since ancient times, having a long history but also many meanings as a result of different historical circumstances. In the 400s BCE, atheism and agnosticism became visible in Athens, in the form of criticism of polytheistic religion and mysticism, in the ideas and written works of some philosophers. The Greeks created the term *atheos*, which was taken over by the Romans as *atheus*, and which gave rise to the words 'atheist' and 'atheism' in early modern times. Towards the end of the 2nd century CE, Jews and Christians were considered to be atheists because of their attitude to the pagan gods, which shows that the term was used to label opponents, whether Greeks or Romans, pagans or Christians.[131]

Acceptance of atheistic views was rare in Europe in the middle ages because of the dominance of metaphysics, religion and theology. With the coming of the Renaissance, humanistic tendencies were associated with a sceptical attitude towards explanations in metaphysical-religious terms, which indicated a shift towards man and nature in an empirical and practical manner.[132] Later, Enlightenment thinking brought about sharp criticisms of religion, especially of Christianity. With the recognition of human reasoning as the only source of truth, faith in a supernatural reality became questionable. With the rise of the ideas of rationalism and positivism, experience and empiricism were considered as the way to reach knowledge, signifying a materialistic rather than a metaphysical, theological or religious attitude. In the mid-18th century, the term 'atheism', which had previously been used more as an accusation, appeared as a term of self-definition, a declaration of one's own belief (or the lack of it), when it was used among intellectuals, particularly by Diderot.[133] The French Revolution also helped to bring atheism into the public sphere.

In the 19th century, the denial of the existence of God and the negative evaluation of religion became more intense and radical. Many rationalist and materialist philosophers, including Feuerbach, Marx and Nietzsche, denied the existence of deities and criticised religion.[134] Darwin's theory of evolution and other scientific advances weakened the value of religion as a way of explaining the nature and existence of the world.

The negative connotations of the word as a term of abuse persisted into the 19th century and became increasingly associated with immorality and lawlessness. This also led intellectuals to coin new terms of self-definition. Some preferred to describe themselves as 'secularist'. Other concerns led to the emergence of a new term, 'agnosticism', suggested as referring not to a new creed but to a metaphysical unknowing.[135]

Atheism in the 20th century advanced in many societies. Atheistic thought found recognition in a wide variety of other, broader, philosophies, such as existentialism, objectivism, secular humanism, nihilism, logical positivism, Marxism, feminism and the general scientific and rationalist movement.[136] The 20th century also witnessed the political advance of atheism, in the interpretation of the works of Marx and Engels. After the 1917 revolution, the Soviet Union and other communist states promoted state atheism. This resulted in the negative associations of atheism with communism, despite the fact that some prominent atheists were anti-communist.[137]

In the 21st century, in many societies atheism is still regarded as immoral and is treated as a criminal offence, while atheists themselves have suffered civil and political discrimination.[138] Atheist people in some regions of the world do not openly declare themselves as atheists to avoid social stigma and insults, discrimination and persecution. In this sense, atheists suffer from the same intolerance, discrimination and prejudice that many religions and religious people have done. Although religious dialogue concerns first the believers of the diverse faiths and religions, one cannot deny the presence of people who consider themselves atheists or agnostics, with strong philosophical values and references, who wish to be part of this dialogue with religions. Presenting their standpoint and opening a door to dialogue would certainly enrich the dialogue greatly, since atheism is not appreciated in the same way on all sides of the Mediterranean.

Q: Is it easy to claim to be an atheist in your country?

8.8 Secularism

The terms 'secular', 'secularism' and 'secularisation' may have meanings which apply to a range of phenomena of life, such as politics and society. The word derives from Latin, *saeculum*, which means both 'this age' and 'this world', combining a spatial sense and a temporal sense.[139] Being secular often indicates a relative opposition to the sacred, the eternal, and the otherworldly,[140] and a widely accepted definition of secularism is "a process whereby religious thinking, practice and institutions lose social significance".[141]

Secularism refers to a shift from social and political rules governed and dominated by religious norms and values (and belief in the afterlife) towards worldly life, with the development of humanism, in the form of human cultural achievements and possibilities in this world.[142] It is a belief that human activities and decisions, especially political ones, should be based on evidence and fact ('reasoning') rather than religious influence.[143] Modernity has freed spheres of cultural life like art, law, politics, learning, science and commerce from their embeddedness in a comprehensive religious culture, allowing them to pursue their own paths of development.[144]

Secularism may assert the right to be free from religious rule and teachings, and freedom from the government imposition of religion upon the people, within a state that is neutral on matters of belief and gives no state privileges or subsidies to religions.[145] In this sense, secularism proposes non-discrimination because of religious beliefs so that equality towards the citizens of any political entity is ensured and all beliefs are respected. In this framework, each person's religion, including the option of having no religion, is considered as a strictly personal matter, which is consistent with the view that "a good general knowledge of religions and the resulting sense of tolerance are essential to the exercise of democratic citizenship".[146]

In political terms, secularism refers to the independence of politics and law from religion,[147] or the separation of church and state. Here the 'church' refers to the social and political domination of religion, religious institutions and laws; and secularism prefers civil laws over any of those based on religious scriptures or traditions.[148] This goes with the French secular ideal, *laïcité*, which was historically linked to the Jacobin

tradition of the French Revolution and was suspicious of and antagonistic to religion and its influence on the state and society.[149] This tradition produced a struggle against despotism and religion, against the monarch and the Roman Catholic Church, and it ultimately led to a political construction in France at the beginning of the 1900s, through law and the constitution, that church and state are separate entities. Thus, *laïcité* refers to "an institutional system informed by a secular worldview that determines a civic and moral ideal, unifies the community, and legitimates sovereignty."[150] It shapes a social frame in which the boundary between religion and non-religion is clear.

The process of secularisation in nations can be observed on at least two major levels. One is the secularisation of national institutions and structures, such as the organs of the state and government. The other is the secularisation of society – that is, of human consciousness – which leads to increased secularity in belief, behaviours and belonging among the populace.[151] In addition, the meaning and manifestations of secularity can take both positive (pro-secular) and negative (anti-religious) forms.[152]

In the modern world, one can observe different practices of and approaches to secularism at the state level, which are sometimes contradictory. In western European countries and their constitutions, the legal relationship between church and state takes the shape of: (more or less strict) separation of church and state (France and, to a large extent, Ireland); co-operational links between the two (Spain, Germany, Belgium, Italy, Austria and Portugal); or established state church systems (Scandinavian countries, the UK and Greece).[153] For example, in Britain, a number of bishops of the Church of England still retain a place in the House of Lords, the upper chamber of the UK parliament, while it is argued that the links between church and state have very little impact on contemporary life.[154] In France and also in Turkey, religious holidays are still included among the public holidays in the calendar, due to the persistence of religious elements in public life and culture. In some cases, like that of Israel, an avowedly secular state, marriage and divorce are possible only within a recognised religion.[155]

The new multi-religious and multicultural situation resulting from globalisation, migration and growing pluralism also brings the issues related to secularism to the fore. On the one hand, further efforts become necessary to understand and acknowledge the place of religious authorities and faith-based/religious/spiritual communities as they pass on their culture and messages. On the other hand, this new situation also brings obligations to acknowledge the increasing diversity of belief systems and approaches to life, and to explore the dynamic interaction between different religions and the issue of secularism versus religion.[156] Consequently, the secularisation thesis has started to be questioned by those pointing to the resurgence of religion and religious conflict in the modern world.[157] For example, one recent controversy in Europe was the prohibition of wearing ostentatious religious symbols, such as the cross, the *kippah* and, most notably, the headscarf, in French public schools in 2004.

Another debate has been the relationship between Islam and secularism. It is argued that Islam is a system of both religion and worldly life at the same time, and in this sense it is difficult to separate the political from other transactions among people in Islamic teaching.[158] It is also argued that the prevailing Islamic sect in Arab countries has neither a clergy nor a defined church or religious authority, which makes the separation of church and state a non-issue.[159] But there are still a number of issues in relation to human rights and citizenship rights that depend on, or are highly influenced by, Islamic law in many Muslim countries. Examples of these include: civil

laws that regulate various aspects of life such as marriage, divorce and women's rights; education policies (compulsory courses on religion in public schools); freedom of expression and conscience; and issues like abortion or same-sex relationships. In this sense, secularism does not only mean the separation of state and religion, but also the observance of human rights, including the right to practise a religion or belief as well as to change it, as stated in Article 18 of the Universal Declaration of Human Rights.

8.9 Religious diversity, tolerance and youth work

Dealing with young people from European and Mediterranean countries necessitates paying special attention to religions, because youth work does not happen in a vacuum of space and time. Values, mental frameworks, discussions and even jokes are affected by reality, history and religious terminology as well. So maybe the first step in approaching religious diversity is to accept diversity as a fact, but not necessarily a source of conflict. This also necessitates having objective, unbiased information about the existence of religious diversity and its elements (the religions themselves) or at least being aware that information can be biased.

Youth work can, indeed, be a platform for dealing openly, naturally and constructively with the richness, tensions and challenges of religions in Euro-Mediterranean societies. An honest approach, trying to overcome stereotypes and misconceptions, is probably the first step in that direction. A growing number of youth organisations are actively working in the field of inter-religious dialogue, a dialogue between equals, being self-critical of their own religious traditions and with the aim of increasing understanding.

One contribution of youth work could be to accept religious diversity and work with it in international youth activities. Taking differences of belief and practice within the group into consideration, before and during the activity, would be a good first step. Knowing about some of the rituals and practices of different religious can be very useful and important for the good functioning and success of youth events. Consideration of dietary laws, places and times for prayer, the religious calendar and daily practices of different religious groups (the Sabbath, Friday prayers, Ramadan, Sunday celebrations, holidays) might help the organisers of youth activities provide a respectful and peaceful atmosphere as well as avoid problems of travel and the timing and efficiency of activities. The particularities of the place of the activity and the expectations of the hosting environment are equally important, in order to show respect for the needs of the group participants.

If the mutual expectations are implicit, they are better made explicit at an early stage of the activity. In practice, religious diversity could be considered at various stages of an activity: in the recruitment of the team and of the participants, in introductory exercises, in intercultural evenings, in timetables or in organising meals, by explicitly or implicitly dealing with difference and diversity.

Q: Taking into account the practices and factual characteristics of major religions, what would you take into consideration when organising a Euro-Mediterranean youth event?

A degree of sensitivity towards religious diversity within the group would create a certain positive and motivating curiosity towards the religious practices and beliefs of others. This might also help to promote mutual respect and understanding, while helping to overcome any strong prejudices against religious beliefs and practices. Religious diversity is not only relevant to the target group of the activities, but also to the trainers' team, which often contains such diversity within itself.

Inter-religious or interfaith dialogue is highly relevant for youth work in two ways. Firstly, its outcomes provide opportunities for better understanding and mutual respect for and among the young people within the activities. In addition, it can itself be a subject, a theme to work upon.

Within the youth campaign All Different – All Equal, the Council of Europe's Directorate of Youth and Sport initiated the Istanbul Youth Process, with the aims of providing development opportunities and supporting projects for inter-religious dialogue with and by young people. Activities in this process bring together young people from a range of religions, as well as grass-roots youth workers and youth organisations. The Istanbul Youth Declaration, issued by participants in a youth symposium where the process was launched, places intercultural and inter-religious dialogue "within the framework of indivisible, inalienable and universal human rights" and calls upon faith-based youth organisations to "promote respect for each other and facilitate the process of living in diversity, both at local and international levels, and foster their interaction with other kinds of youth organisations and activities."[160]

The SALTO report

Produced by three SALTO Resource Centres,[161] *Faith, religion and dialogue: educational report* is aimed at youth workers, trainers, youth leaders and anyone else with an active interest in issues related to youth, faith and inter-religious dialogue. It is a reference book to inspire and inform about the design of training activities and youth projects; to help develop training materials and tools for training; for self-development for those new to the topics; and to stimulate debate, discussion and dialogue.

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9 Peace and conflict

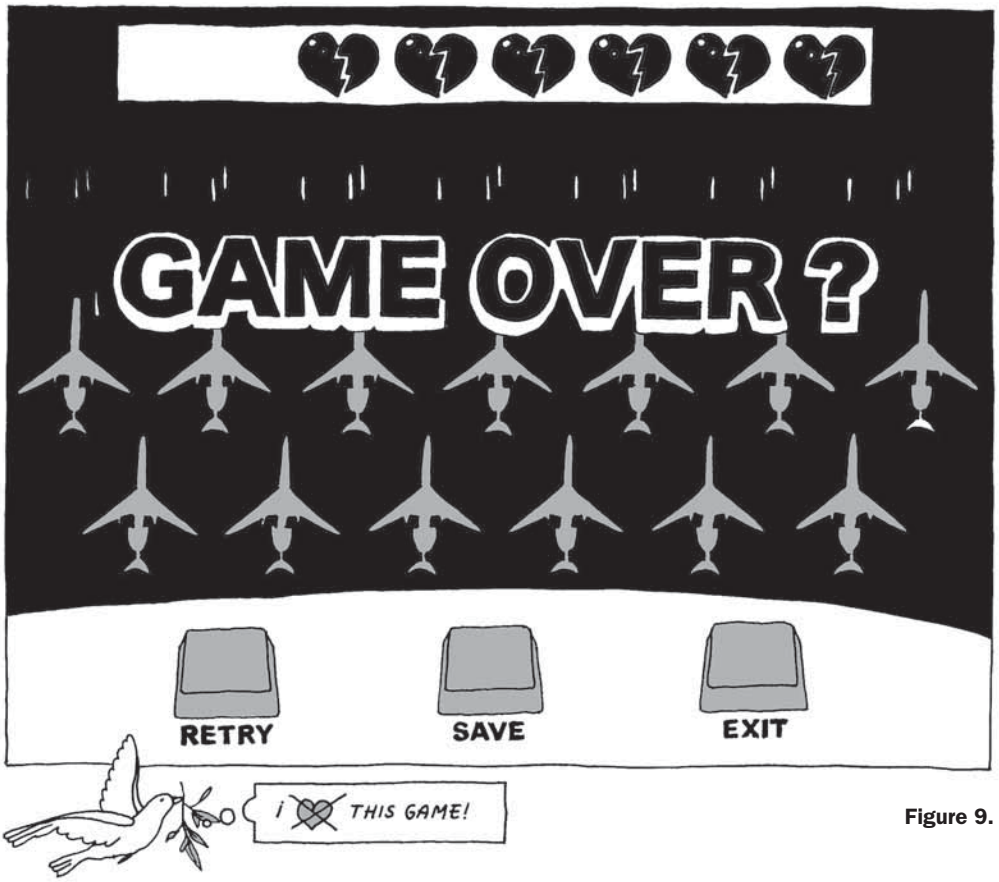


Figure 9.

Imagine all the people
Living life in peace
You may say I'm a dreamer
But I'm not the only one …

John Lennon, "Imagine" lyrics, *Imagine*, 1971

9.1 Introduction

Why are the ways of dealing with conflict and building peace relevant to Euro-Mediterranean youth work? First of all, because cultural, political and religious conflicts may arise anywhere, and the Euro-Mediterranean area is no exception. Quite the opposite, conflicts seem to be what first comes to mind when the Mediterranean space is evoked: the Arab/Palestinian-Israeli conflict; the conflict in Cyprus between the Turkish and Greek populations; the wars in the Balkans, or in Iraq and Lebanon; conflicts over the share of natural resources such as water and oil; conflicts in Russia with separatist groups – and these are only some of the better-known ones. These conflicts inform and influence the quality of Euro-Mediterranean youth projects – even whether they happen at all. Therefore, youth workers may need conflict management tools to deal with conflicts appropriately in their work.

Secondly, conflict management and transformation can be applied to a variety of political, social, cultural or religious conflicts and issues; they are particularly relevant to Euro-Mediterranean youth work because of the great diversity found around the Mediterranean Sea. By focusing on this topic with reference to youth work and youth activities, this chapter aims to discuss concepts of peace and conflict that may help youth workers in dealing with conflicts, and it offers basic tools for advancing towards peace at different stages of a young person's life.

9.2 About peace and conflict

➔ 9.2.1 Concepts of peace and conflict

The idea of peace has changed significantly through history. Traditionally, two main dimensions exist for the concept of peace: one dimension has to do more with inner peace (peace in people's minds or hearts); the second is understood to be outside individuals (absence of war or violent conflict).[1]

The Greeks used the word *eirene* to designate periods when there were no wars between the Greek cities. This 'peace' referred only to the peace they had among themselves, because they used that word for the peace that existed while they were at war with others. Similarly, in Roman times, *pax* meant the state of security and legal order within the Roman Empire. *Pax* was used to describe times when there were no rebellions against the Roman system (the absence of rebellion against an occupation), even if wars against barbarians outside the Empire were being fought.

Other examples around the Mediterranean Sea relate the concept of peace to positive values – for example, *shalom* and *salaam* link peace to justice, which is also visible in the Christian notion of peace, and to fair economic relations between people. Both concepts, with some nuances, are often also linked to religion.

In the modern world, the usage of the concept of peace has evolved significantly. In contrast to peace defined as "the absence of" (war, violence, etc.), the modern concept of peace is often defined as "the presence of" justice, and other conditions that create social harmony and thus prevent situations of violence that may result in social or armed conflict. In the 1960s, the peace researcher Johan Galtung had a major influence on the definition of the concept by proposing the distinction between positive and negative peace: negative peace is defined by the existence of "no wars or violent conflicts between states", while positive peace emphasises "no war or conflict situation combined with a situation where there is equity, justice and development", hence horizontal and co-operative relations between people, a state of law and social welfare (in addition to the "vertical" relations between state institutions and people).[2]

The definition of peace adopted in this chapter is the process of achieving justice at different levels of human relations. This is a dynamic concept that "makes people acknowledge, confront and resolve conflicts in a non-violent way aiming at a harmony of the person with themselves, with nature and with other people".[3] This definition underlines the idea of the dynamism of peace that, just like democracy or justice, can always be improved. Note also that the definition highlights the importance of acknowledging, confronting and resolving conflicts.

Q: Which non-peace situations are you confronted with in your youth work?

Conflict can be defined as "a situation involving a dispute or difference of opinion in which there is a clash of (tangible) interests, needs and/or values".[4] Conflict is usually seen as a cycle, which might deteriorate into a violent situation, but this may not be necessarily the case.

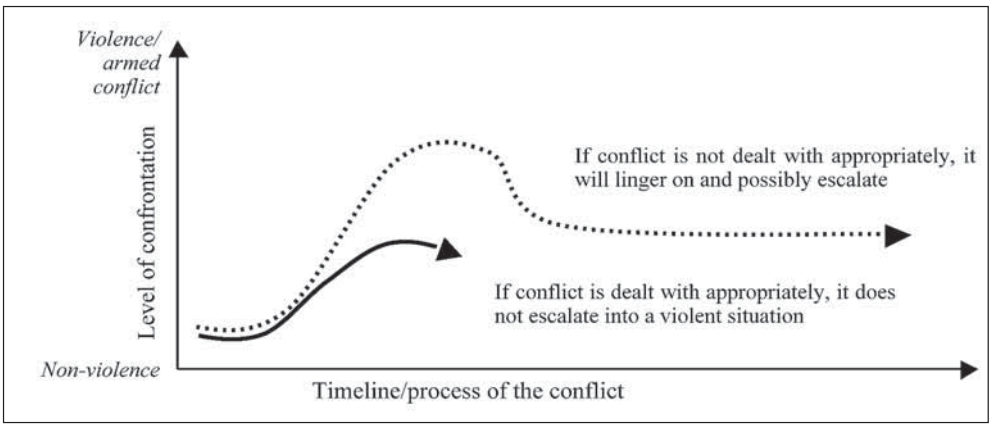


Figure 9.1: The progress of conflict

When conflict is dealt with in a way that avoids a violent development, it means that a new situation has been created, which takes heed of the interests, needs and/or values of the people involved in the conflict. That is one of the reasons why conflict education claims a neutral concept of conflict, seen as a natural consequence of diversity of opinions, cultures, values and so on. Conflicts are mostly seen as negative occasions, since confronting a conflict means investing time and energy and undergoing an unpleasant experience.[5] However, if one considers that diversity is positive, then the existence of conflict can be accepted as a natural thing. Moreover, it is argued that conflicts can be viewed positively as a way of transforming society, and thus as an opportunity to learn from the diversity and difference of human relations in an understanding of co-operation and solidarity.[6]

Conflicts can be found at different levels: at a personal level (personal conflicts), at a group level (within a youth group, or within one's own community) or at a macro-level (between states, between polarised groups in a country). The examples in this chapter mainly refer to conflicts between groups, but the suggested approach can equally well be applied to larger conflicts.

Sometimes, particularly in the media, "conflict" is used as a synonym for war or armed violence. Conflict, then, has terrible connotations. But it is important to differentiate types of conflict and to note that conflicts are not always violent. Galtung defines violence as "avoidable insult to basic human needs": survival, well being, identity, and freedom.[7] He identifies three kinds of violence:

- direct violence: physical or psychological aggression towards a person or group (such as tearing, piercing, crushing, burning or explosion)
- structural violence: social conditions and actions such as exclusion, exploitation, poverty, fragmentation and/or marginalisation[8] of part of a community, preventing people from satisfying their basic needs (by unemployment, hunger, lack of health or educational services)
- cultural violence:[9] those aspects of culture (such as symbols representing religion or ideology, but also language, art and empirical or formal science) that can be used to justify or legitimise direct or structural violence.

Wallensteen and Sollenberg[10] defined armed conflict as "violently contested incompatibility that concerns a government and/or a territory with the use of armed force between two parties, of which at least one is the government of a state", categorised as:

- minor conflict – one that claims at least 25 battle-related deaths, but fewer than 1 000 deaths, over its entire course;
- intermediate conflict – one that accumulates at least 1 000 deaths, with fewer than 1 000 each year;
- war – resulting in at least 1 000 deaths in a single year.

Q: In the period 1989-2006, there were 122 armed conflicts in 80 places around the world.[11] Can you list any of those that occurred in the Euro-Mediterranean area?

The lands surrounding the Mediterranean Sea have never been free from conflict. There are many sorts of conflict and most of them are multi-causal, which makes it difficult to classify them. Below is an attempt to classify at macro-level the main conflicts in the Euro-Mediterranean basin since 2000. Of course, the list is not exhaustive.

Cultural or religious conflicts stem from misunderstandings about cultural or religious values. At a societal level, laws that prohibit the display of religious symbols in secular public schools, as in France or Turkey, or demands to build mosques in Christian European countries being rejected can be related to cultural and religious conflicts, either as causes or consequences of conflict. Some conflicts at the macro-level may also have a religious dimension, which can be considered together with some other reasons for the conflict.

Immigration conflicts arise when the right to free movement clashes with states' frontiers and national policies. Preventing entry of immigrants into a country or a region, repatriation by the government of immigrants without residence permits, or the difficult living conditions these people have to cope with who have no right to live in that country, can be listed as immigration conflicts.

Political conflicts happen when a political system does not correspond to the specificities or demands of its population. Many political conflicts are related to political groups that feel under-represented and claim a specific political representation (for instance, the Kurds in Turkey, Syria and Iraq, the Basques in Spain, the Chechens in Russia, Russians in Latvia), or reflect a state's intention to rule a territory inhabited by "their" people. In some other cases, political conflicts are due to internal tensions between polarised parties (in Algeria and Egypt between the government and religious parties, in Lebanon between religious and political parties and communities).

Territorial conflicts occur when there is disagreement about control of a territory or a claim to historic rights over the land (for example, aspects of the Israel–Palestine conflict that relate to religiously symbolic sites; also the conflicts in Western Sahara with Morocco, and in Nagorno Karabakh between Armenia and Azerbaijan). Other territorial conflicts relate to strategic reasons and/or the use or possession of territories which are rich in natural resources, such as water.

→ 9.2.2 Conflict styles: attitudes to conflict[12]

We can identify five attitudes to conflict. If we consider conflict as a cycle that might become violent if the opposing parties cannot reach a reasonable agreement, ignoring conflict (or making no effort to resolve it) is not a positive attitude. The attitude is commonly known as avoidance.

Avoidance can be related to fear or apathy: considering conflicts at a group level, people might avoid conflicts if they feel that their objectives are not so important that they are worth the effort of a confrontation through conflict. When people choose to deal with conflict, rather than avoid it, they often adopt one of four other attitudes: competition, submission, co-operation or compromise.

Competition is when one party's desire is to win and there is no concern if the other side loses. A competitive attitude does not aim to reach a reasonable agreement with the other party, but rather to achieve exclusively one's own objectives. Many sports and competitions, and relations between companies and political parties for example, are based on the principle "I win – you lose".

Submission refers to a preference for maintaining a good relationship with the other party, rather than defending one's own interests. Familial or friendship relations are those where submission is common. Submission may be seen as the opposite of competition.

Co-operation is when the interests and relationships of all sides involved in a conflict are taken into account, and often respected. The will to preserve a positive relationship with the other party does not necessarily mean giving up one's objectives (as in submission); the co-operative attitude aims to achieve both at the same time.

Compromise is the fifth possible attitude. Since reaching full co-operation is very difficult, both parties may try to win on what they consider the most important points, though they cannot expect to achieve all their objectives.

None of these attitudes is bad *per se*. When there is a conflict, each party needs to think to what extent their objectives and relationships are important for them, before determining which attitude will be the most appropriate to adopt. Be aware, though, that being always competitive or always submissive may lead to unsustainable situations or relations; co-operation is the most sustainable in the long term. The five attitudes can be represented diagrammatically, as shown in Figure 92.[13]

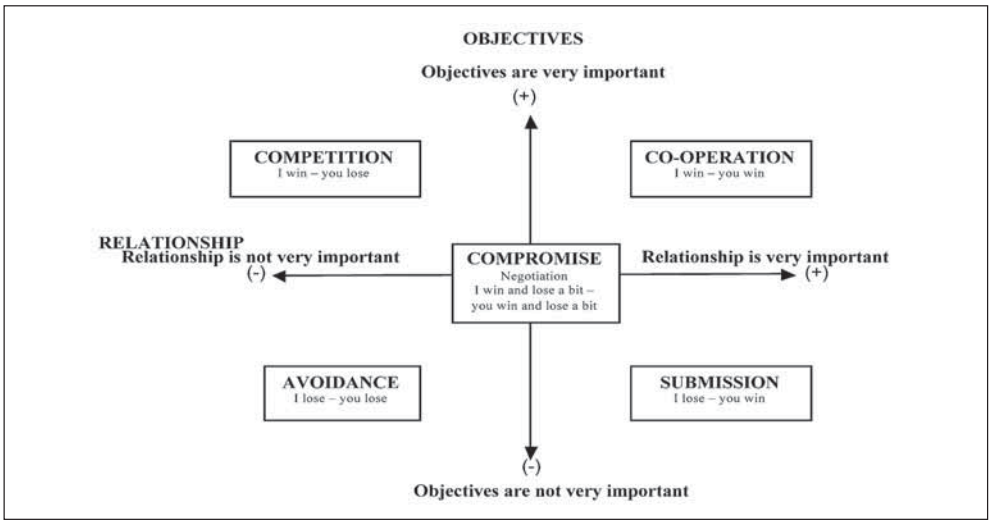


Figure 9.2: Five attitudes to conflict

Q: Is there any attitude that you adopt more than others in different contexts: with your parents, brothers, sisters or friends? at school, university or work?

➔ 9.2.3 Tools for dealing with conflict

There are several ways and opportunities to intervene in a conflict: conflict prevention (before any conflict has arisen) and, if a conflict emerges, conflict negotiation and mediation.

Conflict provention

As opposed to "prevention", which would suggest a desire to avoid conflict, Burton[14] refers to "provention" – meaning the skills that can be learned in order to deal with conflicts. Provention skills – some of them at the individual level, some at the group level – are shown in Figure 9.3.

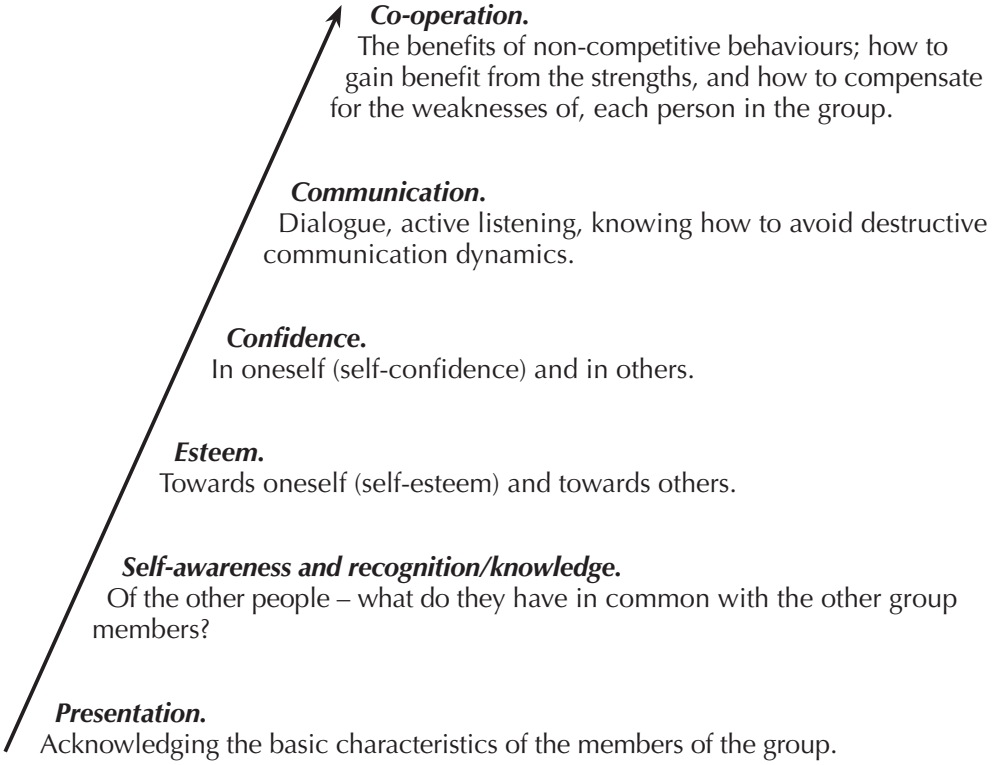

Co-operation.
The benefits of non-competitive behaviours; how to gain benefit from the strengths, and how to compensate for the weaknesses of, each person in the group.
Communication.
Dialogue, active listening, knowing how to avoid destructive communication dynamics.
Confidence.
In oneself (self-confidence) and in others.
Esteem.
Towards oneself (self-esteem) and towards others.
Self-awareness and recognition/knowledge.
Of the other people – what do they have in common with the other group members?
Presentation.
Acknowledging the basic characteristics of the members of the group.

Figure 9.3: Provention

In a youth activity, many of these skills can be introduced by youth leaders using methodologies and approaches that are common in non-formal education. Note that each skill must be exercised in turn, starting with presentation: showing confidence in the group might seem artificial if one did not yet know the people, and so on.

Communication is a key concept in conflict provention. A dialogue must be based on active listening, and on speaking that focuses on one's own needs. Active listening allows people to do more than just understand the content of the message of the other. It consists of making the other feel that they are being listened to, by means of body language, facial expression, nodding, asking clarifying questions, paraphrasing and so on.

"I-message" is an effective non-violent communication tool based on the following principles:[15]

- Talk about yourself, not about the other.
- Focus the discussion on your feelings, rather than on facts.
- Talk as dispassionately as possible; avoid using negative adjectives.

Using the "I-message" prevents you from accusing the other of negative things, and focuses instead on how those negative things make you feel. The basic structure of the "I-message" would be: I feel ... (*expression of the emotion you feel*) ... when .... (*explanation of the situation that makes you feel this way*) ... because ... (*telling what your needs are*) ... and I would like... (*proposing a different situation that you would have preferred instead*).

Q: Can you reformulate a discussion that you have recently had, using the I-message structure?

Conflict negotiation[16]

The basis of conflict negotiation rests on the ability to distinguish between the person, the process and the problem (the 3 Ps): the "Person" refers to the main actors involved in the conflict; the "Process" is the way the actors deal with the conflict; and the "Problem" is the objectives of the actors involved in the dispute.

Why is it so important to differentiate between these three aspects of a conflict? As stated above when describing the co-operative attitude, being willing to defend strongly one's own objectives does not necessarily mean behaving aggressively towards the opposite party. On the other hand, being willing to maintain a positive relationship with the other party does not necessarily mean having to give up one's own objectives: the aim of learning to distinguish the 3 Ps is to act differently with each P, as in Table 9.1.

How do people behave towards …	… the Person?	… the Problem?	… the Process?
When they avoid conflicts	with indifference	with indifference	they keep outside
When they compete	aggressively	aggressively	aggressively
When they submit	gently	gently	gently
When they co-operate	sensitively	firmly	equitably

Table 9.1: How do people behave towards the 3 Ps?

One of the most common reactions when there is a conflict with someone is to treat that person badly. People usually personalise the problem, confusing Person and Problem as if they were the same thing; instead of thinking that they have a conflict with someone, they think the actual person is the problem. The first step in dealing with a conflict, therefore, is to try to be sensitive towards the other party involved, while staying firm with one's own objectives and being equitable throughout the process.

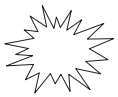
What is known about the 3 Ps?		
Person	**Process**	 **Problem**
• *Perceptions* play an important role in conflicts, as they may influence the behaviour of each involved person. • When strong *emotions* are involved, they may interfere negatively in relations with the other party. Thus, it is important to learn how to deal with them. • *Power* between parties must be balanced. Otherwise the result of the conflict negotiation might be unfair to the weaker party. If power is not balanced, the weaker party has to find ways of empowering its side. • The public *reputation* of the other party as well as oneself must be respected at all times.	• The process of a conflict is usually seen as a *curve*, because it has positive and negative fluctuations. It is important to keep this in mind so as to stop the negative dynamics and make use of the most positive ones. • *Communication* can be a source of misunderstanding or mutual accusation. It is important to avoid accusations, insults and generalisations, and instead practise positive communication skills. • Basic *rules* of the process can be established to ensure that the process is fair for all involved (who will negotiate, which aspects will be negotiated, how long everyone will speak, etc.)	The trick to finding solutions to problems is to be able to find the way to dismantle positions to reach common objectives: • *Positions* are where opponents start in a negotiation. One party's position is usually completely opposite to the other party's; it seems difficult to make the two positions compatible. • The *needs (or interests)* are what are behind the position: they are the fundamental reason why opponents adopt one position or another. • Negotiating the problem requires attaining the objectives of the parties (which may be subconscious) by finding a way to make them *compatible*.

Table 9.2: What is known about the 3 Ps?

Mediation

If negotiation between the parties does not help them to reach any constructive agreement, there is still another tool with which to manage the conflict. Mediation consists of asking an external party to help find agreement. There are plenty of mediation methods, from the most informal to the most regulated, and many variations according to custom. Any mediation, though, should include:

- the mediator's introduction of the parties and agreement of the rules of the mediation;
- a description of the facts, given by each party in the conflict according to their perceptions;
- after this, the parties in conflict must search for resolutions to the conflict;
- the parties must reach an agreement, while the mediator helps to make its details concrete.

Sulha is a traditional Arab mediation technique.[17] The mediators in *sulha* are the *jaha* (people respected by the community) and they must be invited to mediate by the offender's family. Then the *jaha* must investigate the facts. Each party in the conflict lists their losses in the conflict and the one that lost the most is compensated by the other. Once this is done, there is a ceremony of *musalaha* (reconciliation) where the parties exchange greetings and apologies, shake hands under the supervision of the *jaha (musafaha)*, and the offending party visits the house of the offended family to drink coffee, and then invites them to a meal.

9.3 The 'image of the enemy'

➔ 9.3.1 Prejudice and hatred

The previous section showed the importance of learning to differentiate between the 3 Ps. In this section, we focus on what happens when two Ps (Person and Problem) are blurred – a double process that personalises the Problem and dehumanises the Person in the 'image of the enemy'.

The 'image of the enemy' is such a negatively distorted representation of the other party that it reaches the point of dehumanising them as "it", even justifying a violent attitude towards "it".[18] Whereas an enemy is "a person or a group of persons perceived to represent a threat or to be hostile towards the perceiver",[19] the 'image of the enemy' is the distorted representation that people have of this person or group. For example, xenophobia, defined by the Oxford English Dictionary as "a morbid fear of foreigners or foreign countries", is an aspect of the 'image of the enemy' reflected upon "foreigners" or "strangers". However, from a more general standpoint, an enemy could be anybody or any group from whom a threat or hostility is perceived.

Usually, the 'image of the enemy' appears in deeply divided societies, where there is little contact between the opposite groups. The 'image of the enemy' can apply to all levels of conflict: between opponents in an armed conflict; between opposite parties in a polarised society; or towards an immigrant from a culturally different background. It can be spontaneously perceived or induced by some political interest or even by a single person. When that image is shared by a group of people, it gets stronger, deeper and increasingly polarised.

There are two main factors that generate such a distorted representation: one is the feeling of being under threat, and the other is the inability to overcome prejudices and stereotypes.

Feeling of being under threat

People have fundamental needs they need to satisfy; if they perceive one of their needs as under threat, an 'image of the enemy' can arise. This is a non-exhaustive list of some of those needs:

- biological needs, like access to food, the opportunity to sleep and rest;
- security needs, like physical security from threats to life or other types of direct violence;
- autonomy needs, like the opportunity to have a job with a decent salary, to have a place to live;

- identity needs, like the fact of being recognised in the way that one defines oneself; this can be linked to culture, language, territory, religion, sexual orientation, political ideas or values;
- relationship needs, like having close relationships with family and friends, receiving affection.

Inability to overcome prejudices and stereotypes about the other[20]

Everyone has prejudices and stereotypes; if we are not aware of them and how they can modify our behaviour, it is difficult to overcome them. But perceiving others through the 'image of the enemy' goes beyond having prejudices and stereotypes: it reaches the extreme point of removing all human characteristics. For example, look at how enemies are portrayed in times of war.

➔ 9.3.2 Psychology of the 'image of the enemy'[21]

Seeing the other party through the 'image of the enemy' is related to some psychological reactions that people have as individuals and as a group. These reactions condition the way they perceive the information they obtain about the enemy, vivify some of their emotions and generate strong group feelings with regard to the enemy group.

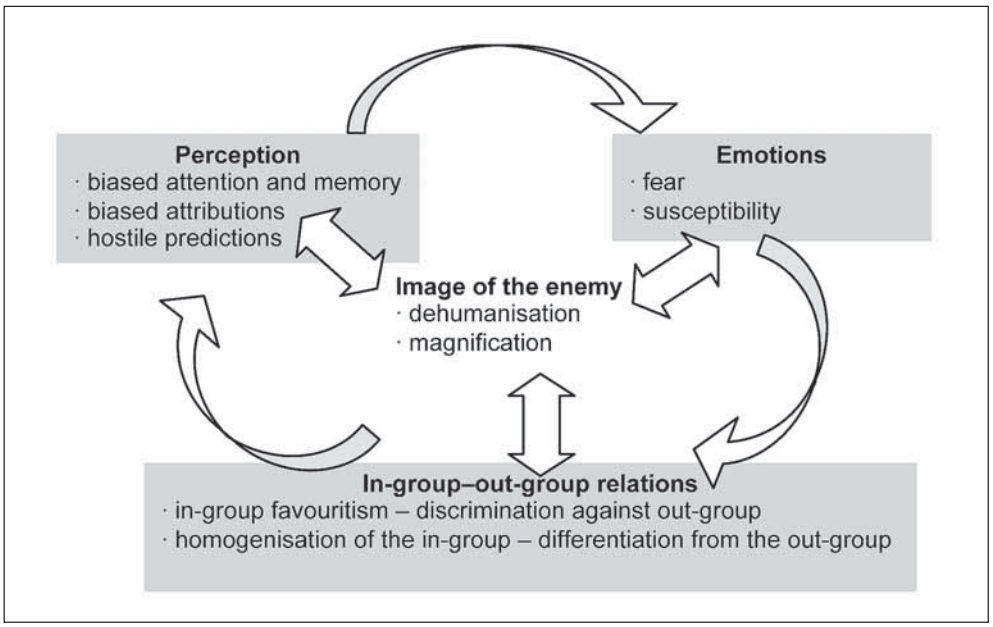


Figure 9.4: The 'image of the enemy' – perceptions and feelngs

As the word "image" reveals, the 'image of the enemy' depends strongly on perceptions. Studying the 'image of the enemy', psychologists have identified the following bias in perceptions:

- Biased attention and memory: people do not remember all the information they get in the same way. When they have an enemy, they tend to focus especially on the negative information about it, rather than taking a balanced approach. This reaction is then stored in the memory in the same manner: one will remember much more easily negative information about the enemy than positive information.

- Biased attributions: when people receive information about the enemy, about its good and bad actions (good and bad from their point of view), they believe that the bad actions have been taken because the enemy is naturally bad; while the good actions have been taken because the enemy had no other option, because it was compelled to do good by external circumstances.
- Hostile predictions: the feeling of being threatened makes people expect the worst from the other party. Usually they over-estimate its destructive capacity.

Because the 'image of the enemy' usually appears in contexts of competition or in cases of cruel violence, the emotions involved are usually very strong, especially fear. The perception of threat will most probably generate feelings of anxiety, insecurity and alertness. Usually, the level of fear is disproportionate to the real threat. This can lead people to take measures to protect themselves or even to plan or carry out pre-emptive actions. Fear makes people susceptible: they take everything connected with their relation with the enemy really seriously. They consider all that the enemy says or does as defiance or an attack on them, their needs or values, and attach enormous significance to this.

An in-group and out-group form when the 'image of the enemy' is not between two people but between groups. The effect of subjectivity is greatly amplified, favouring the in-group ("the group I belong to") and distancing the out-group ("the group I don't belong to", the others or, in the worst case, the enemy).

- In-group favouritism: in most cases, belonging to a group influences people, so they judge with benevolence and understanding the members of the in-group while judging severely the members of the enemy group. This tendency is also known as "double standards".
- Homogenisation of the in-group/differentiation from the out-group: belonging to a group confronted by another group provokes a double reaction of homogenisation and differentiation. The need to find cohesion in the in-group makes people underestimate the differences between the members of their own group, while it enhances perceptions of the differences between "us" and "them", between the in-group and the out-group. Two firm groups are created, with little space to dissent inside each group.

All these reactions lead to an 'image of the enemy' characterised by dehumanisation and magnification. What does this image look like?

- Dehumanised: people confer on the enemy non-human characteristics that exclude it from the category of human being. It can be considered as an animal or as the devil, and even be treated as an object without life, forgetting that it has fears, feelings, family and friends just like other people.
- Magnified: people tend to consider the enemy as bigger, more powerful and more cruel than it really is.

Developing an 'image of the enemy' is quite common in a context of conflict. Unfortunately, developing this perception does not help at all to find constructive resolutions to that conflict. On the contrary, it makes dialogue between opponents much more difficult, increases suspicion of and lack of confidence in the other, and generates increasing polarisation.

Q: Can you apply this to the way an enemy is portrayed, in the media, for example?

➔ 9.3.3 'Images of the enemy' around the Mediterranean

Generalisations are often misleading and untrue because they are general statements or opinions based on observation of single or limited instances, on a few cases or on incomplete knowledge. The 'image of the enemy' tends to generalise and mix concepts, and to attribute to the enemy characteristics, values or ideas that may not always correspond to it. An example of crossed misperceptions in the Euro-Mediterranean area is the way Arabs and Europeans see each other.

Europeans think that Arabs ...	**Arabs think that Europeans...**
• are fundamentalist, extremist, radical Islamists • are stuck in the past • do everything they do because it is written so in the Koran • are male chauvinists	• are materialists and consumerists • are atheists, and have no morals at all • believe they are always right and are arrogant

Table 9.3: Negative perceptions between Arabs and Europeans[22]

Q: Does this correspond to your perceptions?

To overcome the 'image of the enemy', it is very important to clarify the concepts that are relevant to the Euro-Mediterranean countries, concepts which have often been misused throughout history.[23] In this T-Kit, it is important to focus on those referring to Muslims and Jews, as unfortunately anti-Judaism (and anti-Semitism) and Islamophobia can be found everywhere (see Table 9.4). But a similar clarification of concepts can be applied to other minorities in Mediterranean countries, to Americans or others, as prejudice and stereotypes are often prevalent for these groups too.

Jewish ≠ Zionist ≠ Israeli	**Arab ≠ Muslim ≠ Islamist**
Jewish: A person who follows the religion of Judaism. **Zionism**: Political ideology that considers that the Jews must live in a Jewish state. Originally, Zionism did not specify which piece of land this state should be located on. The idea of Zionism was conceptualised at the end of the 19th century by Theodor Herzl. **Zionist**: A person who believes in the ideas of Zionism. **Israeli**: A citizen of the state of Israel. **Anti-Judaism**: Hostile attitude to Judaism. **Anti-Zionism**: Being against the idea of Zionism and its followers. **Anti-Israelism**: Hostile attitude to the State of Israel. **Anti-Semitism**: Hostility to Jews as a religious or minority group, often accompanied by social, economic and political discrimination. It is a combination of power, prejudice, xenophobia and intolerance of Jewish people.[24]	**Arab**: A person whose native language is Arabic[25] and a member of the group that has historically lived in the Arabian peninsula. **Muslim**: A person who follows the religion of Islam. **Islamism**: Political ideologies that consider that Islam is not only a religion but also a political system and that its teachings should be pre-eminent in all facets of society.[26] There are many trends in Islamism, from more conservative to more liberal. **Islamist**: A person who believes in the ideas of Islamism. **Islamophobia**: A fear of Islam, Muslims and matters pertaining to them.[27] It is a form of prejudice, suspicion and ignorance, and in some cases can result in physical and verbal harassment and discrimination.[28]

Table 9.4: Common conceptions of Jews and Muslims

A second set of concepts whose manipulation reveals an internalised 'image of the enemy' is the set of concepts referring to the use of violence (see Table 9.5), as terrorist or as freedom fighter.

Terrorist ≠ Resister ≠ Jihadist
Terrorism: "Any action … that is intended to cause death or serious bodily harm to civilians or non-combatants, when the purpose of that act, by its nature or context, is to intimidate a population, or to compel a government or an international organisation to do or to abstain from doing any act."[29]
Resistance: International humanitarian law recognises the right to fight for self-determination, and the right to fight against an occupation. At the same time, the same law forbids any attack against civilians.
Jihad: This refers to the obligation incumbent on all Muslims, individuals and the community, to follow and realise God's will: to lead a virtuous life and to extend the Islamic community through preaching, education, example, writing, etc. Jihad also includes the right, indeed the obligation, to defend Islam and the community from aggression. Despite the fact that Jihad is not supposed to be used for aggressive warfare, it has been so used by some rulers, governments and individuals.[30]

Table 9.5: Terrorist or freedom fighter?

Another concept relevant to the 'image of the enemy' is that of double standards: applying a set of principles differently – usually more rigorously – to one group of people or circumstance than to another.[31] It especially refers to the moral code that applies more severe standards of sexual behaviour to women than to men. For example, a husband assumes the right to go out with friends in the evening, but does not let his wife do the same. This is a form of behaviour widely found in daily life, and it is "a bias or favouritism based on social class, rank, gender, ethnicity or other distinctions".[32] Discrimination and double standards are closely related: they are cause and effect.

Double standards

To understand how much the terms people use depend on perceptions, an experiment was conducted in 2001 about perceptions of terrorism:[33] 500 Israeli Jews, 500 Arab Israelis and 1 300 Palestinians were asked to consider if some examples of attacks were terrorism or not. The examples were carefully balanced: four were perpetrated by Israeli Jews, three by Palestinians and one by an Arab Israeli, and they were very similar in characteristics, with the same number of deaths and the same kind of victim (politician/civilian).

The results showed that about 16% of the Palestinians defined a Palestinian act of violence as terrorism, while at least 90% defined a similar Israeli act as terrorism. Similarly, less than 19% of the Israeli Jews labelled Israeli acts as terrorism, while more than 90% defined the Palestinian acts of violence as terrorism. The Arab Israelis' perception was closer in each case to that of the victims: when Israelis were the perpetrators, their perception was closer to that of Palestinians; when the perpetrators were Palestinians, their perception was closer to that of Israeli Jews.

Q: What conclusions can you draw from the example of double standards above? Can you also see any examples of how perceptions shape your own value judgements in your daily life?

➔ 9.3.4 Dealing with the 'image of the enemy'

Below there are six tips to help deal with the 'image of the enemy' and to limit its importance. These tips can be applied to individuals, and/or to groups with regard to societal 'images of the enemy'. As the following diagram shows, the tips derive from the idea of learning how to distinguish between the Person and the Problem.

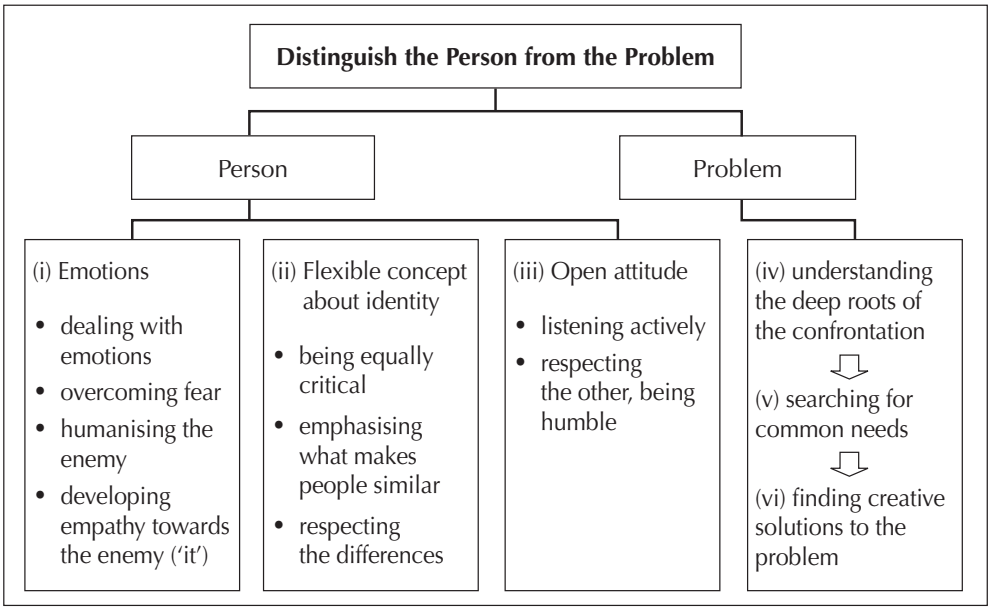

Distinguish the Person from the Problem
Person
Problem
(i) Emotions
• dealing with emotions
• overcoming fear
• humanising the enemy
• developing empathy towards the enemy ('it')
(ii) Flexible concept about identity
• being equally critical
• emphasising what makes people similar
• respecting the differences
(iii) Open attitude
• listening actively
• respecting the other, being humble
(iv) understanding the deep roots of the confrontation
(v) searching for common needs
(vi) finding creative solutions to the problem

Figure 9.5: Tools for dealing with the 'image of the enemy

Emotions

Dealing with emotions: Emotions are spontaneous reactions; one cannot be blamed for feeling them. Frustration or fear must not be covered up, but instead dealt with in a way that prevents reflecting them onto someone else. Although it can be natural to feel rage towards somebody at a specific moment, this does not allow one to be violent towards this person. When emotions come to distort relations between people, it is better to express one's feelings by oneself (by shouting, having a shower, crying, doing sport: whatever works) or share those feelings with a trustworthy person. In violent contexts, it is a real challenge to learn how to transform rage into constructive forms and not perpetuate the circle of violence. The search for justice or respect for human rights can be a way to manage anger constructively.

Overcoming fear: Even though fear is not in itself a destabilising emotion (it can help to protect a person from real threats), in some cases it can become a problem. This can happen when, feeling fear of a person, one behaves violently towards 'it' (the enemy) or becomes paralysed. More than once, fear has been deliberately exploited as an instrument to justify greater military spending or to distract attention from internal problems. To overcome fear, it might be useful to think about the possible hidden objectives that others might have in fomenting a culture of fear.

Q: What might specific groups (the government, political groups) gain from generating fear about, for example, the people of a neighbouring state or a minority group of people?

Humanising the enemy: Feeling fear has much to do with ignorance about the other party, because when people see 'it' as an enemy, they forget that 'it' has feelings (including the same fear that they themselves feel), that 'it' has friends, family, hobbies and in fact probably more than one thing in common with themselves. To learn about how 'its' life must be, to remember that 'it' is also a person and that 'it' has weaknesses just as ordinary people do, can help us to perceive 'it' less as an enemy and more as a human being.

Developing empathy with the enemy: A step beyond remembering that the enemy is human is to develop empathy with it. This means trying to identify with and understand the emotions of the enemy. Note that putting oneself in someone else's shoes is different from sharing or justifying their motives or values; it is related mainly to their feelings. In cases where it is particularly difficult to achieve empathy, where the parties have suffered strong and painful emotions, for example, each party must at least reach the stage of recognising that "the other" party has also been a victim or has relatives who have suffered as much as "we" have.

Many youth projects have brought together people who had been on opposite sides in a war, in order to promote empathy between them. These programmes rely on expressing and hearing the war experiences of others, and recognising the other party's pain and their status as victims. This is the real potential of youth programmes and projects!

Reaching a flexible concept of self-identity and group identity

As already stated, one of the causes of seeing the other party through the 'image of the enemy' is the fear that other cultures, other values, other ways of doing things may put one's own identity in danger. This perception of threat results from the perception that identity, as a person or as a group, is or must be fixed. However, since one's identity changes with one's age, the people around one at different stages in life, one's circumstances and other factors, it is logical to suppose that one's cultural identity, the identity of one's own society, also evolves.

To be equally critical of their own identity as they are of others', people must try to preserve the aspects of their identity that they consider more positive and to modify those that they consider negative. At the same time, they should enrich themselves with the aspects of the other people's identities that they consider positive, and reject those that seem negative.

Emphasising similarities: Although it might seem difficult, it is quite easy to think that, for example, a Jordanian person has many things in common with an Israeli: age, gender, fears, likings and expectations from life. To make the effort to find aspects that are similar instead of emphasising differences is an easy way to break down barriers between people. It is especially effective with young people because they have many concerns and areas of interest in common.

Respecting differences: People must also respect what makes them different and see this as natural. This exercise must be done in an equal way, without considering differences as a reason for superiority or inferiority, and with an effort to understand this diversity.

To promote flexible and open concepts of identity, youth associations can develop inter-cultural learning training events that focus on the multiple origins of everyone's identity as an effective way of promoting flexible concepts of identity.[34] Any other activities (arts, music, dance) that bring people from different cultural backgrounds together can also be very effective.

Having an open attitude

Dialogue is very often mentioned as a means of understanding people's views. Unfortunately, dialogue does not usually take place with a truly open attitude, so it is important to emphasise actively listening to the other party, listening from a position of equality. This requires a predisposition to meet the other, an attitude of sincerity and good will.

To recognise that every person deserves respect, that everybody has good points, is an exercise that requires:

- respect for people who have divergent ideas; disagreeing with the opinions or customs of others must not mean deriding or undervaluing the people who defend them;
- trying not to think ill of others, with an attitude that does not interpret their errors as a result of their perverse nature or their successes as stemming from external causes or hidden agendas;
- self-criticism, being well-disposed towards recognising one's own errors and being as critical of oneself as of others;
- being content-centred and accepting ideas and proposals from others when they are good, instead of rejecting them because they are put forward by the enemy;
- the establishment of a relationship based on equality with the other party, without arrogance or positions of superiority.

What are the causes?

Confrontations may have deep roots. Thinking that "the other is the problem" is to run the risk of forgetting that the problem has a cause, leading to the sterility of competition and disqualification of the other party, moving away from the reasons that gave rise to the conflict. It is important, then, to focus on the ideas that are, or might be, causes of the conflict.

If relations between members of a youth group are distorted by the 'image of the enemy', it may be useful for both parties, together or separately, to reflect on what might be the original causes of the confrontation. Trying to agree what are the causes of conflict is an important step towards measures of rapprochement.

Search for common needs

All sides in a dispute can have common needs, despite the most obvious differences. Even the bitterest rivals can have similar needs. The need to live in peace in a secure environment is a good example. Increased social spending instead of military spending

is another 'need' that might benefit the great majority of the population. Certainly, the populations of two states might prefer their taxes to be dedicated to services for their community (improving education and health, say) rather than to eliminating people in the enemy community. Searching for common needs and making people aware of them will help to create links between opponents.

In 1998, two young people did a bicycle tour from Switzerland to Turkey to collect money to bring together three young people each from Turkish and Greek communities in Cyprus. Once together, these six leaders debated and designed a common agenda – what the needs of both communities in the island were – and returned to their communities to implement it.

Finding creative solutions

One way to find solutions for complex conflicts is to look beyond the usual options. To make an effort to be creative and imaginative can facilitate the process of finding solutions to a problem. Finding inspiration from all possible fields (other cultures or other professions, for instance) and not rejecting any new idea right away can help to find those solutions.

9.4 Conflict transformation

Conflict transformation is the process by which conflicts – such as ethnic, religious or political ones – are transformed into peaceful outcomes.[35] Miall states that "contemporary conflicts require more than the reframing of positions and the identification of win–win outcomes" because "the very structure of parties and relationships may be embedded in a pattern of conflictual relationships that extend beyond the particular site of conflict."[36] So, conflict transformation is "a process of engaging with and transforming the relationships, interests, discourses and, if necessary, the very constitution of society that supports the continuation of violent conflict."[37]

→ 9.4.1 Non-violence and empowerment

Non-violence, the term used by Gandhi, is based on *ahimsa* ('non-injury to all living beins') and refers to the absence of any harm to others. It means an active attitude that rejects any kind of violence (violent conflict, occupation, undemocratic political structures, unfair economic systems, etc.) and transforms it in a constructive way. The underlying idea of non-violence is that the means must match the aims, so it is important to promote peace without violence to the enemy.

The Arabic concept of *sabr* ('patience') can be related to non-violence. Where impatience may mean violent reaction, *sabr* is the virtue of patience, waiting without hustle, and thus a non-violent reaction.

Empowerment means being aware of the sources of power that one can have as a person and in a group. This definition includes support and development, and their role in strengthening the person and/or group. It claims an alternative concept of power – not a means of imposing one's opinions on the enemy, but being able to find

a solution with the enemy, without necessarily yielding to the enemy's preferred option. This alternative concept rejects the idea of power as physical force and strength. It has a double aim: to balance power between the parties in conflict (so the weaker party gets more power) and to feel/be aware that people have the capacity to transform society.

How to get more power

As a person:

- develop such skills as self-confidence, self-esteem or assertiveness;
- self-empowerment: know the strongest sources of power one has, and use them.

As a group:

- strengthen the group: create a climate of affection and confidence in the group, improving communication skills, encouraging co-operation and so on.
- learn methods: how to reach consensus, how to plan strategic actions, how to achieve non-violent action, how to formulate projects, how to negotiate with others in the group.
- learn content: receive training on peace education, intercultural learning, peace building, development, human rights, democratic participation.

Sources of Power

Power from motivation comes from the capacity to believe in the project and be able to encourage people to participate in it, to have time and energy to dedicate to it and the like.

Power from affection means knowing how to create a positive atmosphere in groups, how to listen, how to be sensitive to people's problems, how to deal with conflicts within the group.

Power from experience resides in knowing how to analyse situations, being familiar with useful theories.

Management power is related to the capacity to facilitate meetings, know where to find funding, have connections with influential people and so on.

Q: What sources of power have you got?

➔ 9.4.2 What can we do? Peace-building

Peace-building is the full range of approaches, processes and stages needed to transform relationships and governance modes and structures to make them more sustainable and peaceful.

For a long time, peace-building activities have been delegated to international organisations such as the United Nations, or have been perceived as initiatives of individual states, but experience shows that many useful things can also be achieved at grass-roots levels and that many organisations may have a substantial say in them. To commit oneself to promoting peace might seem very difficult but, if many youth associations have achieved it, it means it is possible.

Peace can be built by actions in three main areas:

- stopping violence and its effects,
- addressing the root causes of conflict,
- creating the means to confront violence.

An armed conflict has terrible consequences, from the immediate victims of violence to longer-term damage, such as hatred or psychological trauma. Many actions can be undertaken in the shorter term, for instance by denouncing the use of violence through symbolic acts, delivering training about the effects of landmines, addressing refugees or displaced people's basic needs, giving threatened people protective escorts or offering psychosocial support to victims of violence.

Identifying the original causes of violence and intervening in them is the best way to make sure that violence will not resume. These actions must be considered from a much longer-term perspective. Actions that may be undertaken include creating job opportunities, enforcing democratic participation and favouring democratic structures.

To stop violence, it is important to help the opposing parties reach agreement, by such means as promoting dialogue between them. At the same time, it is possible to work to empower people against an armed conflict while trying to maintain neutrality with regard to the opposing parties; as a result, people can learn how to reject violence and to act to promote peace. Possible methods include advocacy and lobbying of politicians to negotiate, facilitating dialogue in and between communities, and training people on how to keep neutral from armed actors.

Figure 9.6 shows various actions that could be developed and undertaken in different phases of an armed conflict. Figure 9.7 mentions only a few examples of what can be (and has been!) achieved by young people in different phases of an armed conflict.

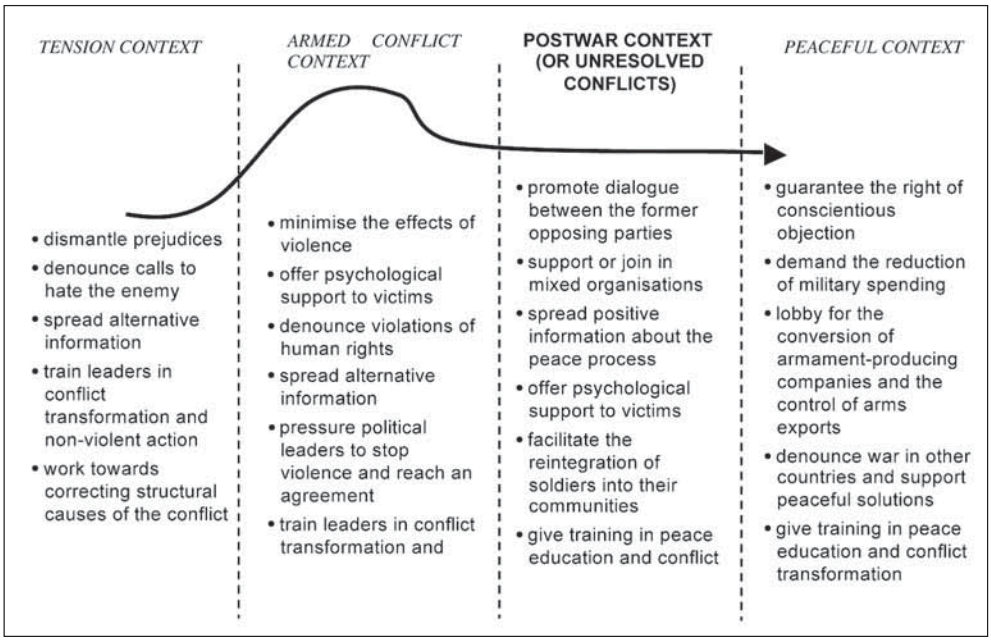

TENSION CONTEXT
ARMED CONFLICT CONTEXT
POSTWAR CONTEXT (OR UNRESOLVED CONFLICTS)
PEACEFUL CONTEXT
• dismantle prejudices
• denounce calls to hate the enemy
• spread alternative information
• train leaders in conflict transformation and non-violent action
• work towards correcting structural causes of the conflict
• minimise the effects of violence
• offer psychological support to victims
• denounce violations of human rights
• spread alternative information
• pressure political leaders to stop violence and reach an agreement
• train leaders in conflict transformation and
• promote dialogue between the former opposing parties
• support or join in mixed organisations
• spread positive information about the peace process
• offer psychological support to victims
• facilitate the reintegration of soldiers into their communities
• give training in peace education and conflict
• guarantee the right of conscientious objection
• demand the reduction of military spending
• lobby for the conversion of armament-producing companies and the control of arms exports
• denounce war in other countries and support peaceful solutions
• give training in peace education and conflict transformation

Figure 9.6: Possible actions for peace during an armed conflict

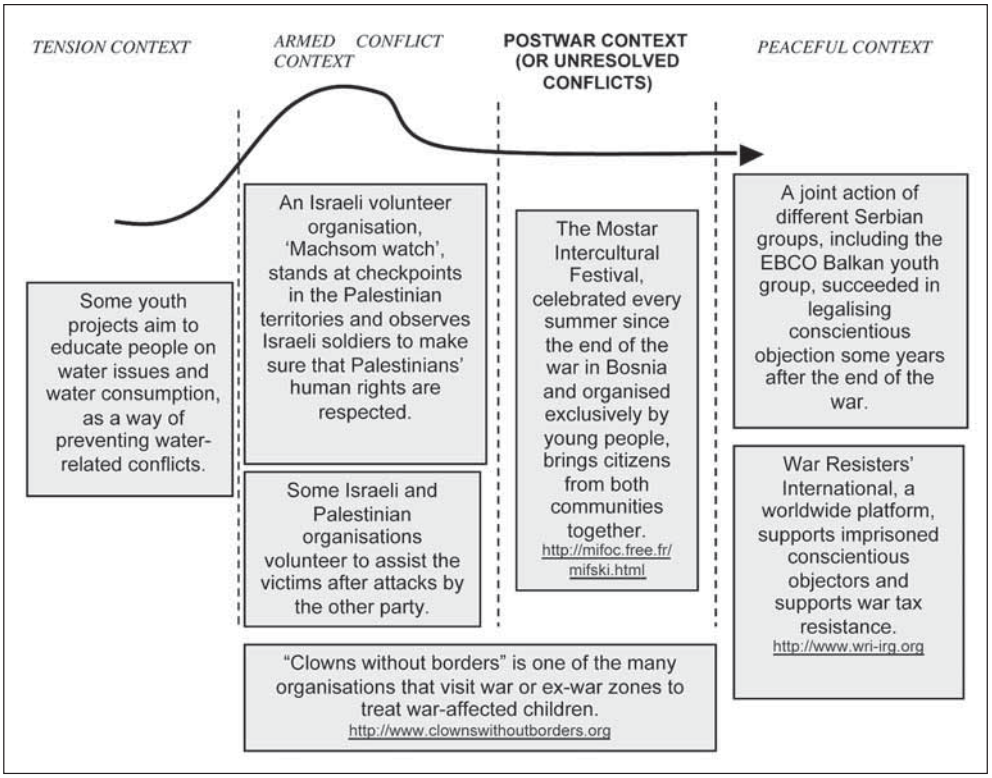

TENSION CONTEXT
ARMED CONFLICT CONTEXT
POSTWAR CONTEXT (OR UNRESOLVED CONFLICTS)
PEACEFUL CONTEXT
Some youth projects aim to educate people on water issues and water consumption, as a way of preventing water-related conflicts.
An Israeli volunteer organisation, 'Machsom watch', stands at checkpoints in the Palestinian territories and observes Israeli soldiers to make sure that Palestinians' human rights are respected.
Some Israeli and Palestinian organisations volunteer to assist the victims after attacks by the other party.
The Mostar Intercultural Festival, celebrated every summer since the end of the war in Bosnia and organised exclusively by young people, brings citizens from both communities together.
http://mifoc.free.fr/mifski.html
A joint action of different Serbian groups, including the EBCO Balkan youth group, succeeded in legalising conscientious objection some years after the end of the war.
War Resisters' International, a worldwide platform, supports imprisoned conscientious objectors and supports war tax resistance.
http://www.wri-irg.org
"Clowns without borders" is one of the many organisations that visit war or ex-war zones to treat war-affected children.
http://www.clownswithoutborders.org

Figure 9.7: Real actions for peace during an armed conflict

In 1999 the World Conference on Peace took place in The Hague with the participation of thousands of youth activists from a hundred countries. The conference decided on a 50-point plan for global action by governments and civil society. In the publication *Time to Abolish War! A Youth Agenda for Peace and Justice*[39] plenty of examples can be found of what has been done together with plenty of ideas for what can still be done by young people.

➔ 9.4.3 Tools for transforming conflict

Peace-building is a very sensitive area that requires certain competences and abilities. In the 1990s, many NGOs and research centres monitored the positive and negative impacts of peace-building projects in the context of violent conflict. Here are six ideas for youth workers, trainers and youth NGOs, derived from NGO recommendations for effective peace-building projects:

- Dreaming the future. The starting point for designing peace-building projects is to visualise the future one would like to build. Peace practice is sometimes called a "future-orientated approach" – it tries to focus on how to make the future better. For this, plan a creativity exercise about which future the person would like to live in and, from the results, think of the different strategies and concrete steps required to reach that future.
- Analysing the context. Once a strategy to focus on is chosen, it is necessary to analyse the context of the conflict in depth. Many aspects must be considered.
- Defining the project. When defining the project, two objectives must be emphasised: connectors and follow-up. Peace-building projects attach great importance

not only to results but also to the process itself, the way things are done. As one aim of any such project is to (re)build positive relationships between opponents, the project should create the conditions for this by identifying and promoting connectors to build networks. Connectors are factors that link the opposing parties. They may be people or groups of people who reject the division (mixed associations, intellectuals with active roles in understanding the problem, and so on); they may be places where people from both sides go (markets, squares, public transport, hospitals); they may be common values or habits. Those elements that divide societies (dividers) must also be taken into consideration and, if not tackled, at least not reinforced.

- *Implementation of the project:* This requires the capacity to react quickly to external inputs, as many unpredictable events related to the conflict, both opportunities and threats, can happen.
- *Evaluation:* Since evaluation must analyse both the outputs (if the specific objectives of the project have been fulfilled) and the impact (its contribution to peace-building), it needs to be done at different times during the project, when it is finished, and some months or even years later in order to assess its impacts. Evaluation is very important to learn lessons from the project and best practices on peace-building, which can be shared with other associations.
- *Follow-up:* As already mentioned, follow-up is very important to guarantee the effectiveness of the project in the long term, and it must be carefully planned in the definition of the project.

It takes at least the same length of time to rehabilitate a society after a conflict as the length of time that the conflict lasted.[40] Rebuilding destroyed infrastructure, re-forming political institutions and particularly building bridges between people in divided societies all require time, and it is crucial to respect those timings. Thus peace-building actions require a long-term view (more than 20 years). This long-term approach means that the project planning must place special emphasis on how to guarantee the sustainability of the project, by training locals, creating a good working atmosphere in the working group, making people believe in the project, ensuring its long-term financial sustainability, and so on.

Three tips for devising more effective projects

1. Projects can be directed at individuals, at the personal level (to change the attitudes, values and perceptions of individuals) or at the socio-political level (to support the reform of institutions that address the grievances that fuel conflict).
   - To have positive effects on peace, projects focused on the individual/personal must translate the personal transformations into action at the socio-political level. Some, but not all, contexts require the socio-political actions to be translated to the individual level.
2. Projects can affect key people in the conflict or a larger number of people.
   - To be effective, activities that engage more people must be linked to activities that engage key people, and, at the same time, key-people activities must be linked to activities that engage more people.
3. Usually, peace projects work with people who are comparatively easy to reach (children, women, churches, health workers), but few of them move beyond these to actors who are benefiting from the conflict (economic elites, governments), because these are "hard to reach".
   - Involving the "hard-to–reach" is critical to securing peace.

One has to acknowledge that conflicts are very easy to create, but very difficult to resolve or even to ameliorate. However, the complexity and difficulty of the concepts presented in this chapter is proportionate to the effort and commitment required to deal with such issues. Youth work provides a promising opportunity for people who would like to have a positive role in peace-building efforts and deal with the conflicts that people live through every day. A single Euro-Mediterranean youth exchange may not be enough to establish long-lasting peace in the world. However, if the efforts are accompanied by commitment, work and constructive approaches from the young people and youth organisations, then they may bring about a positive change in a lot of young people's lives.

Notes

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11. Harbom, L. and Wallensteen, P. (2007) "Armed conflict, 1989-2006", *Journal of Peace Research*, Vol. 44, No. 5, pp. 623-607. For further information, see Uppsala Conflict Data Program (UCDP) at www.pcr.uu.se/database or at the School for a Culture of Peace database on armed conflicts at www.escolapau.org/alerta/index.php.
12. The explanation in this section is taken from Cascón Soriano, P. (2001).
13. This schema is taken from Cascón Soriano, P. (2001), p. 7, but the model is very similar to the Thomas-Kilmann Conflict MODE Instrument (Mountain View, CA: Xicom and CPP, 1974 by Kenneth W. Thomas and Ralph H. Kilmann) which describes a person's behaviour along two dimensions (assertiveness and co-operativeness) and defines five "conflict-handling modes": competing, collaborating, compromising, avoiding, accommodating. See www.kilmann.com/conflict.html.
14. Burton, J. (1990) *Conflict: resolution and provention.* New York: St. Martin's Press.
15. If you want to know more about nonviolent communication, see Marshall Rosenberg's publications, such as *Nonviolent communication: a language of life*, Encinitas, CA: PuddleDancer Press, 2nd edn (1 September 2003).
16. This section is based on and adopted from Cascón Soriano, P. (2001).
17. Irani, G. (1999). "Islamic mediation techniques for Middle East Conflicts", Middle East Review of International Affairs, Vol. 3, No. 2; and Jabbour, E. (1998) "Sulha: an ancient Arab peacemaking process", in Non-violent possibilities for the Palestinian-Israeli conflict: papers from the Jerusalem conference, September 7-8, 1993, Jerusalem: Palestinians & Israelis for Nonviolence [publisher].
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39. As an official UN document, it can be reached online at www.haguepeace.org/resources/youthAgenda.pdf.
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10 Environment

Figure 10

> Development that meets the needs of the present without compromising the ability of future generations to meet their own needs.
>
> from the World Commission on Environment and Development's – the Brundtland Commission – report *Our Common Future*, Oxford: Oxford University Press, 1987

10.1 Introduction

Maybe you live at the top of the Alps or Pyrenees and often go snowboarding – or close to the Sahara or Syrian Desert and go sand-boarding, since you rarely see the snow. Or maybe you live by the Mediterranean Sea, the North Sea or the Dead Sea and go windsurfing, since it is not always possible to swim in the sea. Maybe you sit under eucalyptus, cactus or pine trees when you go for a picnic, or you need to build a tent since there are no trees around. Or maybe you pass the Acropolis, the Colosseum or the Pyramids on the way home, and you see hundreds of tourists around them. These are all components of our environment, which have different shapes in different localities but suffer from similar problems all over the world.

The environment and people have a two-way relationship: all human activity impacts on the environment and the environment impacts on human life.[1] The dependence of people upon the environment is reflected in every aspect of life: we are fed by the environment, we survive with all its elements and we enjoy its beauty and comfort. However, it is also human beings who consume the environment and create the need for its protection. Both to enjoy the environment in a sustainable way now and to protect it for future generations, there is a need for co-operation between different entities who share the benefits of the environment, simply because the environment's resources are too scarce to be wasted.

In the Euro-Mediterranean context, the environment defines its own borders, mostly independent of other political, economic and social concerns. As the Mediterranean Sea lies between three continents, the Euro-Mediterranean environment has a dynamic of its own, which creates particular benefits for the people living around the sea. However, it also has its own problems, which require immediate action from all the parties who enjoy its benefits.

We also know that environmental characteristics can take different forms all over the world, but the problems they suffer from are very similar. Immediate action is necessary if we want to continue enjoying our environment and we want future generations to be able to do the same.

10.2 What is 'the environment'?

The environment can be defined as "the complex of physical, chemical, and biotic factors (such as climate, soil, and living things) that act upon an organism or an ecological community and ultimately determine its form and survival".[2] It therefore includes everything that may directly affect the behaviour of a living organism or species, including light, air, soil, water and other living organisms.

That natural environment comprises all living things (biotic components, such as plants, animals and bacteria) and non-living things (a-biotic components, such as water, air, soil, light and weather) that occur naturally on earth, and the interactions amongst them. This means that the natural environment is the environment "that is not a result of human activity or its intervention".[3]

Human well-being is highly dependent on ecosystems, which are "the complex of living organisms, their physical environment, and all their interrelationships in a particular unit of space",[4] and the benefits that ecosystems provide, such as food and drinkable water. The complex interaction between a-biotic and biotic factors has reached a state of stability through time. Each ecosystem has developed carrying capacities: numbers and levels of interaction that can occur without changing the nature of the ecosystem. Exceeding the carrying capacities leads to changes within the ecosystem. The high level of interdependence of an ecosystem gives it great flexibility to absorb the impacts of different activities, but pushing the system towards its limits makes it sensitive and vulnerable, whereby the system starts to be affected by activities and changes its nature. In the last 50 years, all of the Earth's ecosystems have been significantly transformed by rapid changes as a result of human activities.[5]

In addition to the "natural" meaning, the environment can also be defined as "the aggregate of social and cultural conditions that influence the life of an individual or community".[6] It is also built, modified and adjusted by human beings. It encompasses

"the conditions or influences under which any individual or thing exists, lives, or develops", which can be divided into three categories:[7]

1. the combination of the physical conditions that affect and influence the growth and development of an individual or community;
2. the social and cultural conditions that affect the nature of an individual or community;
3. the surroundings of an inanimate object of intrinsic social value.

The environment has an impact on a society's development and on the historical and cultural products of that society. These are both affected by and affect the environment, which makes those products and values an intrinsic part of the environment itself: houses are built on the most suitable pieces of land and with regard to the necessities of nature; traditional clothes are designed to be thin or thick depending on the climate, and the colours are taken from nature; cuisines develop according to the products grown in the fields; sports are developed in line with the geographical and natural landscape; languages include words for specific elements of nature; and so on.

In short, everything people see around themselves is an element of the environment: nature (water, air, trees, birds, landscapes, beaches), architecture (houses, streets, stadiums, dams, mosques, churches, synagogues, temples, highways, bridges), culture (clothes, songs, paintings, language), history (monuments, archaeological and historical sites) and many other human activities and products.

Ingredients of the word "environment" (as reflected in most national legislation)[8]

- all aspects of the surroundings of human beings, affecting them as individuals or in social groupings,
- natural resources, including air, land and water;
- ecosystems and biological diversity;
- fauna and flora;
- social, economic and cultural contexts;
- infrastructure and associated equipment;
- any solid, liquid, gas, odour, heat, noise, vibration or radiation resulting directly or indirectly from the activities of human beings;
- identified natural assets, such as natural beauty, landscapes and scenic routes;
- identified historical and heritage assets;
- identified cultural and religious assets;
- aesthetic assets;
- public health characteristics;
- identifiable environmental planning, environmental protection, environmental management, pollution control, nature conservation and other mitigation measures.

The quality of the environment is the measure of the degree to which an individual or community can live and develop in a sustainable manner. Changes in the environment can alter the conditions of existence of a community in a negative manner and jeopardise its sustainability. Living in a sustainable ecosystem or world should mean "development that meets the needs of the present without compromising the ability of future generations to meet their own needs."[9]

10.3 The first Eden:[10] the Euro-Mediterranean environment

By choosing *The first Eden* as the title for his book about the Mediterranean basin, David Attenborough, a British broadcaster and naturalist, ensured that his readers understood the importance of this spectacular geography just by looking at the cover of the book. Writing about one of the most extraordinary regions in the world, he knew that only "Eden" could express this geography and bring the culture and nature of Europe and Mediterranean together.

The Mediterranean Basin unites three continents, Europe, Africa and Asia, and it is host to a unique natural diversity. It is a biodiversity hotspot,[11] one of the 34 most important natural areas in the world, which are home to many of earth's life forms (in total, 75% of the planet's most threatened plant, mammal, bird and amphibian species) within only 2.3% of the earth's total surface area.[12]

> "Biodiversity is a contraction of 'biological diversity'. It reflects the number, variety and variability of living organisms and how these change from one location to another and over time. Biodiversity includes diversity within species (genetic diversity), between species (species diversity), and between ecosystems (ecosystem diversity).
>
> Biodiversity is important in all ecosystems, not only in those that are 'natural' such as national parks or natural preserves, but also in those that are managed by humans, such as farms and plantations, and even urban parks."[13] "It provides mankind with a wide range of benefits, such as important goods (like timber and medicinal products) and essential services (like carbon recycling and storage, clean water, climate mitigation, mitigation of natural hazards, and pollination)."[14]

The Mediterranean Basin, as a biodiversity hotspot, extends for 2 085 292 sq. km and stretches from Portugal to Jordan, west to east, and from northern Italy to Morocco, north to south. It also includes parts of Spain, France, the Balkan states, Greece, Turkey, Syria, Lebanon, Israel, Egypt, Libya, Tunisia and Algeria, as well as some five thousand islands scattered across the Sea itself.

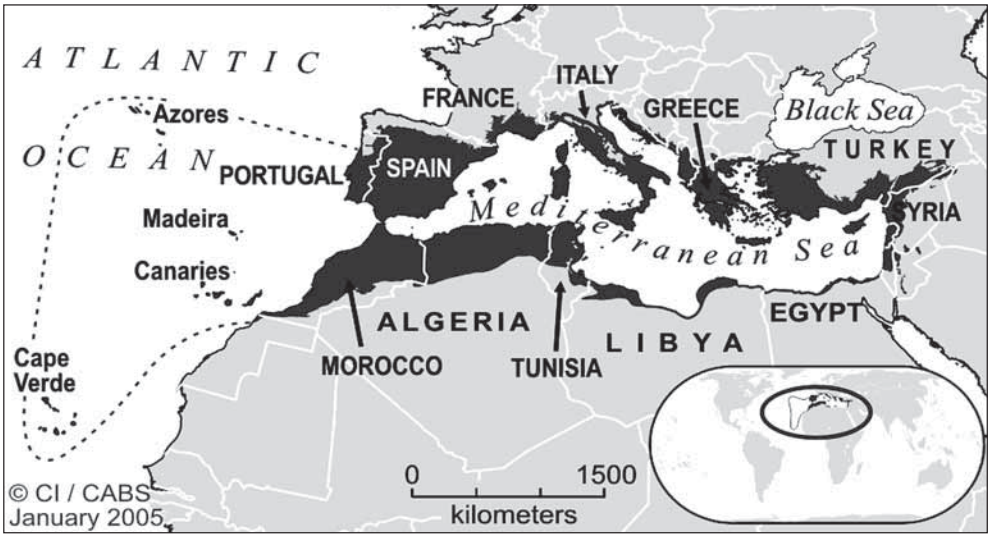

Figure 10.1: Mediterranean basin hotspot

(Frédéric Médail and Norman Myers, from R. Mittermeier et al., Hotspots revisited, Conservation International/CEMEX, 2004)

The Mediterranean basin has more than four times the number of plant species found in the whole of the rest of Europe, most of which are endemic. It is also an important centre of diversity and endemism for reptiles, amphibians and fish species. The hotspot includes nine threatened endemic birds, 11 threatened endemic mammals and 14 threatened endemic amphibians; it was home to five extinct species.[15] Europe also has a very rich and diverse environment. From the Arctic Circle to the Mediterranean, from the Caucasus to the Azores, it has had a wide range of ecosystems and species. According to the Red List of Threatened Species, 16 119 plant and animal species are threatened at the global level, of which 729 occur in Europe, with mammals and birds accounting for the highest numbers of vulnerable and endangered species.[16]

	Biodiversity in the Mediterranean Basin[17]			Biodiversity in Europe[18]	
Taxonomic group	*Species*	*Endemic species*	*Endemism %*	*Species*	*Introduced by human beings*
Plants	22 500	11 700	52.0	12 500	–
Mammals	226	25	11.1	250	21
Birds	489	25	5.1	520	–
Reptiles	230	77	33.5	199	–
Amphibians	79	27	34.2	71	–
Freshwater Fish	216	63	29.2	227	27

Table 10.1: Biodiversity

If a species is "endemic", it is restricted to a particular geographic region and found nowhere else in the world.[19] Do you know any endemic species from your own region?

The geological history of the Mediterranean and Europe has resulted in unusual geographical and topographical diversity. There is a variety of habitats, from mountains (up to 4 500 metres) to coastal wetlands, from desert to maquis and pine forest, from narrow, deep river valleys to alpine plateaus, all within a very small area compared to other continents. The unique Mediterranean climate is also one of the causes of this diversity: it is cool and wet in winters, hot and dry in summers – not so easy to live in for the local people maybe, particularly in summer, but this characteristic is also the reason why the Mediterranean is a popular tourist and work destination!

After eight thousand years of human settlement and habitat change, the Mediterranean is no longer an area of mainly evergreen oak forests, deciduous and conifer forests as it was once. Both the Basin's and Europe's current vegetation reflects the influence of humans over hundreds of years and is the result of co-evolution between nature and humans.[20]

The most widespread vegetation in the Mediterranean is maquis, with members of the juniper, myrtle, olive, daphne, strawberry, pistachio, cistus and oak families. Needless to say, there are also aromatic and soft-leaved plants such as rosemary, sage, poppy and saffron, particularly in the semi-arid and coastal regions of the basin. There are trees, such as the cedar tree, the argan tree, the oriental sweet gum and the Cretan date palm.[21] If it were not for human intervention, 80 to 90% of Europe's land would be covered by forests today. However, human influence has drastically changed the

landscape, mostly by the destruction of lowland forests and wetlands. Animal and plant species have to live in a very small, restricted area in 21st-century Europe.[22]

Although now as a result of habitat change it is impossible to see lions, which once lived around the Mediterranean, human beings still share the region with about 220 mammal species, such as the Barbary macaque (the native monkey of Europe, which lives now only in the mountains of Morocco and Algeria, and on Gibraltar), Barbary deer, Iberian lynx and Mediterranean monk seal.[23] In Europe, many large mammals such as polar bears, wolves, lynx and bison exist even in the restricted remnants of their original habitat, whereas others such as tarpans and saiga antelopes have become extinct.[24]

The Mediterranean and Europe are witnesses to an exceptional natural event twice a year: bird migration. There are three routes in this region, two of which are very important among the world's bird migration paths. These are: in the east, through Turkey, Israel and Egypt; in the central Mediterranean, through Italy and Tunisia; and in the west, through Spain and Morocco. Every year, in spring and autumn, hundreds of thousands of eagles, storks, vultures, falcons, robins, swallows and many other birds travel thousands of kilometres to where they breed or winter. They mainly rest in the wetlands and fly through valleys along their routes. Mediterranean and European wetlands and valleys are vitally important for birds, especially during the migration season. This natural event is also an important tourism activity for most of the countries involved, as bird watchers from all around the world visit countries on the migration routes.

If the Mediterranean is a very rich natural environment with an exceptionally high rate of endemism, then this richness should be protected. For example, around 2 000 years ago some ancient societies around the Mediterranean identified areas for protective purposes as "resource reserves", some of which still survive. They were "developed as an ancient acknowledgement of the scarcity of renewable resources and a need to conserve and use them widely in support of sustainable rural economic development".[25] However, in modern times, the Mediterranean Basin has a very low level of protected area coverage, with only 4% under some form of protection and only 1% in International Union for Conservation of Nature (IUCN) categories.[26] In December 2006, Special Protection Areas (under the Birds Directive) and Special Areas of Conservation (under the Habitats Directive) comprised about 17% of the European Union's land area.[27]

The Mediterranean and European environment is rich not only in natural treasures but also in historical, cultural and religious heritage, as a result of several ancient and modern civilisations and nations having flourished around the Mediterranean. The Mediterranean has always been a transport highway, allowing trade and cultural exchange between peoples. Consequently, the great majority of Mediterranean towns are extremely old, and rich in historical sites of exceptional architectural value. The old cities fitted the landscape and were adapted to the local environment and climate. Quiet narrow streets and residential areas are combined with public places. Shade and air circulation are enhanced by fountains, which are often an important feature.

Many of the historical, cultural and religious assets in Europe and the Mediterranean are not only evidence of human history, but also valuable assets for cultural diversity in the future: squares such as Brussels' La Grand-Place (Belgium) and Moscow's Kremlin and Red Square (Russian Federation); castles such as Litomyšl Castle (the Czech Republic), Kronborg Castle (Denmark), Crac des Chevaliers and Qal'at Salah El-Din (Syria); infrastructure constructions such as the Canal du Midi (France) and the

Mill Network at Kinderdijk-Elshout (the Netherlands); industrial settlements such as Verla Groundwood and Board Mill (Finland), the Zollverein Coal Mine Industrial Complex in Essen (Germany) and Varberg Radio Station (Sweden); ancient capitals and monuments such as Memphis and its Necropolis, the Pyramid Fields from Giza to Dahshur (Egypt), the Acropolis in Athens (Greece), Hattusha, the Hittite capital (Turkey), the amphitheatre of El Jem (Tunisia) and Petra (Jordan); places of worship such as the Wooden Churches of Southern Little Poland (Poland) and the Rila Monastery (Bulgaria), to name only a handful from among 660 cultural properties on the World Heritage List.[28]

As with the natural environment, the cultural and historical environment is under threat from armed conflict and war, earthquakes and other natural disasters, pollution, poaching, uncontrolled urbanisation and unchecked tourist development. For example, the Old City of Jerusalem and its Walls, with its 220 historic monuments, is inscribed on the List of World Heritage in Danger.[29]

Q: Have you ever visited any sites on the World Heritage list in your country or anywhere else in the world?

10.4 When culture and environment meet

➔ 10.4.1 Local environmental knowledge

Local environmental knowledge is the combination of information, know-how and practices developed and maintained by people with long histories of interaction with their natural environment. This knowledge includes language, belonging to a place, spirituality and a world view. It is also referred to as traditional ecological knowledge, indigenous knowledge, rural people's or farmers' knowledge, folk science and indigenous science. Knowledge, practice and interpretation are mutually dependent on each other.[30] This is especially so for the cultures of the Euro-Mediterranean region, which have long histories of interaction with their environment.

Local knowledge forms the basis for local decision making about many important aspects of daily life. Hunting, fishing, gathering, agriculture, husbandry, preparation and conservation of food, location, storage of water, coping with disease, orientation and navigation, management of ecosystems, adaptation to environmental/social change and meteorology can be listed as some of the elements of local knowledge.[31]

Understanding and preserving European and Mediterranean local knowledge can play an important role in areas such as biodiversity, sustainable development, research, agriculture, trade, medicine and food quality. An example is the Cévennes National Park, in the south of France, which has a rich biodiversity. Its preservation is strongly linked with the local knowledge of natural resources. The park represents 50% of French fauna and flora and is inhabited by 40 000 people, mainly farmers and livestock breeders. The people of the area have developed a classification and naming system for the wildlife and habitats over centuries, which are now used and studied by scientists. Using traditional agricultural practices and local knowledge, the national park is being preserved with its people, wildlife and habitats. It was declared a UNESCO World Biosphere Reserve in 1985.[32]

Another example from the Mediterranean basin is the Dana Nature Reserve in Jordan, which is a unique model for integrated conservation and development efforts. At the reserve, preserving biodiversity and improving the social and economic welfare of the local population are equally important. Eco-tourism and handicraft production based on local skills are two of the activities at the reserve. A goat-fattening scheme for nomadic communities and sustainable systems for the use of grazing lands have been established. The reserve generates income for about a thousand people, and eco-tourism activities cover all its running costs.[33]

➔ 10.4.2 Gender, food security and the environment[34]

Women in rural areas are the producers of 60 to 80% of food in most developing countries. They produce crops such as rice, wheat and maize, which provide about 90% of the rural poor's food intake. Their production of legumes and vegetables, which supply essential nutrients, is mainly from domestic gardens. What the women produce is often the only food available during some seasons or when the harvest is poor. Women's domestic gardens are recognised as models for sustainable land use, providing sustained yields and causing minimal environmental degradation. The special knowledge that women have about resources for food and agriculture makes them essential stakeholders in the agro-biodiversity field. Women feed and milk the larger animals, and raise poultry and small animals such as sheep, goats, rabbits and pigs. When the harvest is over, rural women start storing, stocking, handling, processing and marketing.

Studies by the UN's Food and Agriculture Organization (FAO) clearly show that, although women in most developing countries are the main stakeholders in the agricultural sector, they have been the last to benefit from it. Farmers are still generally perceived as male by policy-makers. Women's contribution to agriculture is poorly understood and their needs cannot be seen in development planning. The FAO stresses that the empowerment of women is key to raising levels of nutrition, improving the production and distribution of food and agricultural products and enhancing the living conditions of rural populations.

10.5 Threats to the environment and priorities

The environment and people are dependent on each other. It is known that the human population of the Mediterranean basin is increasing, but the well-being of its people depends on the health of its environment.[35] Unfortunately, the European and Mediterranean ecosystems have a long history of human impact, which has not always been positive and constructive. Accordingly, all the countries around the Mediterranean Sea have been socio-economically affected to varying extents by different challenges (a drier climate and higher dependence on basic natural resources) and the need for institutional and financial support to face these challenges.[36] Although environmental dependency necessitates a high degree of co-operation between countries to reverse the negative effects on the shared environment, the perceived threats to the environment may still lead to conflicts as a result of the scarcity of natural resources.

In one study, the main environmental threats to the Mediterranean region are listed as:[37]

- growing desertification as a result of deforestation, overgrazing, man-induced fires, agricultural pressure and climate change;

- the mounting consumption of fresh water (mainly for agriculture), the pollution of tributary rivers, the limited recycling and sewage systems for a growing urban population, and its unsustainable backwash impact on ecosystem functions and species survival;
- the physical, chemical and biological pollution of the Mediterranean Sea;
- the drop in fishing stocks and the increasing pressure of over-fishing;
- the reduction of forest areas;
- economic activity concentrated along the coasts: industry, infrastructure, transport, urban development and tourist resorts;
- destruction or degradation of over 50% of Mediterranean wetlands and coastal dune systems;
- the rise of the sea level threatening the most productive ecosystems: deltas (agriculture), wetlands (fishing), beaches (tourism) and coastal groundwater (for all purposes);
- as a general consequence, the irreversible loss of biodiversity on land and in the sea.

Q: Looking at your own environment, can you add any other threats to this list?

One can see from this list of threats that, though some of them result from natural events such as earthquakes, still a large number of them are created by human beings. It can be argued that the main sectors that cause environmental problems are transport, energy, agriculture, industry, tourism and households. It will be difficult to cover all the major environmental problems here, but it is possible to give details of some of the top-priority environmental issues that have a regional context and are shared across European and Mediterranean countries.

Water

Water is a major issue across the Mediterranean region because of its ever-increasing scarcity. Countries like Malta, Spain, Algeria and Egypt (and many others) have different major water problems such as pollution, excessive pumping, high production costs, lowering groundwater and depletion of surface water. The water problem has cumulative effects, such as long droughts followed by heavy floods, run-off and loss of topsoil, or contamination of groundwater. The situation is getting worse, and the solutions have become very expensive. Increased pollution on a global scale and the misuse of water resources (as in wrong or out-of-date irrigation techniques) are placing great demands on natural freshwater sources, causing long-lasting shortages.

Between 20 and 40 litres of water per person per day is generally considered to be the minimum to meet needs for drinking and sanitation alone. If water for bathing and cooking is also included, this figure can go up to 200 litres per capita per day.[38] Many countries in the world fall below this level. Nearly 30 million Mediterranean inhabitants officially did not have permanent access to drinking water in 2002.

Unfortunately, tensions over shared trans-boundary water resources (usually rivers) heighten conflicts between regions or countries and lead to international political and security concerns, since access to water touches on state sovereignty and integrity, and is also related to ideology and nationalism.[39] The Euphrates and Tigris basin shared by Turkey, Syria, Iraq and Iran and the Jordan River basin shared by Lebanon, Syria, Jordan, the Palestinian Authority and Israel are two causes of conflicts over water in recent history.

Energy

Today almost 95% of all commercial energy is generated by fossil fuels like oil, petroleum, gas and coal. Petroleum and natural gas were not used in large quantities until the beginning of the 20th century, but supplies are already running low.

Any burning of fossil fuel produces large quantities of atmospheric pollutants, in particular nitrogen oxides and sulphur dioxide. These gases have affected the earth's atmosphere. Acid rain and the destruction of forests are two very important bills that Europe has had to pay in recent decades. Total CO_2 emissions from energy use in Mediterranean countries have been increasing steadily and amounted to more than 7% of total emissions worldwide in 2002. Because of the increasing concentration of CO_2 in the atmosphere, the earth's average temperature is increasing each year, leading to global warming and climate change.

Besides its consumption, the production and shipping of fossil fuels, in particular petroleum, causes damage as a result of accidental oil spills in the seas or discharges from regular activities. Not only by polluting the earth but also by polluting national and international politics, natural resources (especially petroleum) continue to be a cause of conflict and problems in the Mediterranean region.

Climate Change[40]

Impacts of climate change have become more visible in the European and Mediterranean natural ecosystems, biodiversity, human health and water resources. The average temperature globally increased 0.74°C between 1906 and 2005. In Europe, the temperature is about 1.4°C higher in 2007 than in pre-industrial times. Sea levels are rising and the melting of glaciers is accelerating. Global warming is to some extent the result of natural factors, but the latest scientific insights show that much of it can be attributed to greenhouse gas (GHG) emissions from human activities: carbon dioxide (CO_2) is the largest contributor at about 80% of total GHG emissions.

As a result of climate change, some key economic sectors like forestry, agriculture and tourism have been negatively affected. The Mediterranean basin has been referred to as one of the most endangered geographical areas. Mountain regions, coastal zones, wetlands and particularly the Mediterranean Sea itself are particularly vulnerable. The results of environmental disturbance in one country may very well affect neighbouring countries and also the rest of the world. Flood defences, water scarcity, human health and adaptation to climate change are being discussed along with management of the natural environment in the 21st century.

Q: Are there any climate changes in that people fear in your environment?

Coastal habitat destruction

Coastal development, mainly urbanisation and tourism, is a major problem in the Mediterranean. Of the total 46 000 km of Mediterranean coastline, 25 000 km are urbanised and have already exceeded a critical limit.[41] Since the coastal zones have high economic value and better employment opportunities, the concentration of human settlement results in the rapid growth of coastal cities and towns. However, development of the relatively small area along the coast brings a number of conflicting demands for land, water, energy and biological resources, often followed closely by habitat destruction and general ecosystem degradation.[42]

The Mediterranean coasts are major tourist destinations. Although tourism brings economic benefits, it also brings high costs to the environment. Besides the need for housing construction for the visitors and the staff of the resorts, roads, airports, ports, waste disposal facilities and a growing number of leisure facilities are required. More fresh water and more sanitation (for hotels, swimming pools, golf courses) are needed, as well as food, which itself requires more fresh water.[43] This results in the destruction of wetlands such as Lake Bizarta in Tunisia, Lake Regahaia in Algeria and the Evros/Meric Delta in Greece and Turkey. In addition, building new resorts on beaches and the human disturbance of animals cause habitat loss, especially for endangered species such as sea turtles and monk seals.

Exotic species

There are aliens in the Mediterranean Sea. No, this is not a science fiction scenario! The aliens, exotic or non-native species, are considered to be the second leading cause of biodiversity loss in all European seas.[44] In general, aliens dominate certain native species and cause a decrease in the biodiversity. In the Mediterranean Sea, over 600 exotic species have been recorded so far that came through shipping or aquaculture. Economic losses are also caused by exotic species, for example, the invasion by jelly fish and their effect on tourism.

Q: Do you think these coastal environmental threats are also faced in other seas, such as the Baltic, North, Caspian and Black Seas?

Sewage and urban run-off

Of 601 coastal cities only 69% operate a wastewater treatment plant. Where is the rest of the waste discharged? Solid waste produced in urban centres is often disposed of in dumping sites with minimal treatment. Most of the Mediterranean coastline hosts chemical and mining industries that produce significant amounts of industrial waste.

Many of these threats are not present only in the Mediterranean Sea, but shared by many other places in the world. To reverse these threats and protect the environment is a must if we would like to live in a decent world and leave it the same way for future generations. Youth work offers valuable opportunities for people who would like to be helpful in this process. Hundreds of local, national, regional and international non-governmental organisations are constantly fighting the damage done to the environment by human beings and they organise many events such as protests,

campaigns and training events. All the threats summarised above can be (and in fact are) a subject of action for environmental activism and environmental youth work.

Q: Which environmental protection organisations are active in your region?

10.6 Protecting our common heritage: institutional efforts

"As no single country can be held responsible for the deterioration of the Mediterranean environment, no single country can protect it by acting alone".[45] This statement by the European Commission is also valid for the environmental protection of the whole earth. The high level of interdependency between the environment and human beings and the limits of individual human efforts necessitate a common approach to preserving biodiversity on global, pan-European and Mediterranean scales. As a result, institutional efforts bring their financial and human resources and expertise together to produce background studies/research, reports, possible solutions to environmental problems and policy proposals for environmental policy makers. Maybe the most important aspects of international co-operation are the development of the necessary environmental legislation and the means to enable its enforcement.

The Kyoto Protocol is a protocol to the United Nations Framework Convention on Climate Change, to reduce global warming and cope with temperature increases resulting from greenhouse gases that cause climate change. It was agreed on 11 December 1997 in Kyoto and came into force on 16 February 2005. As of 12 December 2007, 176 countries and the EU have adopted instruments of ratification, accession, approval or acceptance.[46]

At European Union level, nature conservation policy is based on two main pieces of legislation: the Birds Directive[47] and the Habitats Directive.[48] The latter requires the Mediterranean countries of the EU to identify the more important natural sites and conserve them.[49] At the UN World Summit on Sustainable Development in Johannesburg in 2002, governments committed themselves to significantly reducing the rate of biodiversity loss by 2010. Accordingly, the EU has set itself the objective of halting the loss of biodiversity in its own territory by 2010.[50] Various pieces of legislation on aspects of environmental protection also exist at EU level. The Action Plan on Biodiversity (2006-10), the Maritime Policy Green Paper and the Strategy on the Sustainable Use of Natural Sources are some examples of the EU's environmental legislation.

The Council of Europe also prioritises the environment and the conservation of nature and landscapes in relation to sustainable development, and has produced several international instruments. The Bern Convention on the Conservation of European Wildlife and Natural Habitats[51] (1979) aims to conserve wild flora and fauna and their natural habitats and to promote European co-operation in this field. The Convention places an emphasis on North–South interdependence and co-operation, with a focus on the protection of migratory species. The Pan-European Biological and Landscape Diversity Strategy (1995) aims to find a consistent response to the decline of biological and landscape diversity in Europe and to ensure the sustainability of the natural environment.[52] The European Landscape Convention (Florence, 2000) underlines

that "the landscape is our living natural and cultural heritage, be it ordinary or outstanding, urban or rural, on land or in water" and accordingly promotes the protection, management and planning of European landscapes.[53] The Framework Convention on the Value of Cultural Heritage for Society[54] (Faro, 2005) adopts a broader approach to environment and decompartmentalises the concept of cultural heritage as "a group of resources inherited from the past reflecting evolving values, beliefs, knowledge and traditions". This approach includes all aspects of the environment resulting from the interaction between people and places over time.

As a part of the wider political, economic and social framework, the Euro-Mediterranean Partnership has planned measures to protect the Mediterranean environment. The framework programme of action, the Short- and Medium-term Priority Environmental Action Programme[55] (SMAP), was adopted by the Euro-Mediterranean Ministerial Conference on the Environment in 1997. This programme is actually the common basis for environmental policy orientation and funding in the Mediterranean region. The SMAP has five priority fields of action, selected by consensus of the partners: integrated water management; waste management; hotspots; integrated coastal zone management; and combating desertification.[56]

In all these institutional efforts, non-governmental environmental organisations have played a role. They have not only been important in pushing institutions to focus on environmental issues and providing expertise and experience for the preparation of conventions, agreements and programmes, but they have also played vital roles with their activism and efforts for the realisation of the objectives set out in those institutional efforts and for the implementation of environment-friendly policies.

Q: June 5 is World Environment Day and 22 April is Earth Day, which are celebrated every year. Which activities are organised to celebrate them where you live?

10.7 Sustainable development: strategies

"To meet the needs of the present without compromising the ability of future generations to meet their needs" is the explanation of the "sustainable development" concept in *Our Common Future*, the Brundtland Report of the World Commission on Environment and Development. Sustainable development means meeting the needs of present generations without jeopardising the needs of futures generations: a better quality of life for everyone, now and for generations to come.[57] It describes a situation in which citizens feel secure, live in a healthy environment, play a constructive role in society and are listened to by society's different segments. It is clear that sustainable development for Europe and the Mediterranean requires respect for nature and the preservation of natural resources.[58]

→ 10.7.1 The EU Sustainable Development Strategy[59]

The European Council of June 2006 adopted a renewed EU Sustainable Development Strategy, which recognises the need to gradually change the EU's current unsustainable consumption and production patterns, reaffirms the need for global solidarity and recognises the importance of strengthening the EU's work with partners outside the EU.[60]

The overall aim of the renewed strategy is to identify and develop actions to achieve continuous improvement of the quality of life, for current and future generations, by creating sustainable communities able to manage and use resources efficiently. The strategy also aims to tap the economy's potential for ecological and social innovation, ensuring prosperity, environmental protection and social cohesion. The renewed strategy sets overall objectives, targets and specific actions for seven key challenges until 2010, many of which are predominantly environmental:

- climate change and clean energy;
- sustainable transport;
- sustainable production and consumption;
- public health threats;
- better management of natural resources;
- social inclusion, demography and migration; and
- fighting global poverty.

➔ 10.7.2 The Mediterranean Strategy for Sustainable Development (MSDD)

In 1975, 16 Mediterranean countries and the European Community adopted the Mediterranean Action Plan[61] (MAP), as a Regional Seas Programme under the United Nations Environment Programme (UNEP). In 2007, the MAP involved 21 countries bordering the Mediterranean as well as the European Union, all determined to meet the challenges of environmental degradation in the sea, coastal areas and inland, and to link sustainable resource management with development, to protect the Mediterranean region and help to give it an improved quality of life. The key ingredient of this regional 'green' effort is the commitment of the region's inhabitants, and its millions of visitors, to an overall respect for the Mediterranean environment and their will to integrate this respect into their daily lives. The goal is not only to change attitudes but also to motivate and empower people to act for the Mediterranean environment.[62]

The Mediterranean Strategy for Sustainable Development[63] was adopted by the MAP's advisory body, the Mediterranean Commission for Sustainable Development (MCSD) in 2002. The strategy is structured around four objectives:

- to contribute to economic development by enhancing Mediterranean assets;
- to reduce social disparities by implementing the UN Millennium Development goals and improving cultural integration;
- to change unsustainable production and consumption patterns and ensure the sustainable management of natural resources; and
- to improve governance at the local, national and regional levels.

The seven priority fields of action are: water resources; energy management and addressing climate-change impacts; tourism; transport; urban development; agriculture; and management of sea, coastal areas and marine resources.

The Mediterranean Strategy is a framework strategy. It aims to adapt international commitments to regional conditions, guide national sustainable development strategies and instigate a dynamic partnership between countries at different levels of development. The strategy calls for action to pursue sustainable development goals with a view to strengthening peace, stability and prosperity. It also takes into consideration the need to reduce the gap between developed and developing countries in the region.[64]

10.8 Time for youth action: towards education for sustainability[65]

So far, the 21st century is a fast-moving era of rapid transformation. In written and visual media, in the streets, at school and at home, politicians, business people, academics, nations, citizens and parents are discussing the environment. It has always been obvious that the economy, society and the environment are inter-related, but until recently the economy was the most (and almost the only) emphasised issue of these three. Social and environmental aspects have been mostly ignored. It is now time for people to act in order to help protect our common environment in Europe and the Mediterranean. To do this, people need to learn to live in a sustainable way. Education is critical for promoting sustainability and improving the capacity of human beings to address environmental and developmental issues.

Since 2000, achieving sustainable development has required a balanced approach between environmental, societal and economic considerations for development and an improved quality of life. Education for Sustainable Development (ESD) can be seen as a revised and broadened approach to environmental education, aiming to empower people to take responsibility for a sustainable future. ESD requires the participation and collaboration of different sectors (policy makers, the private sector, non-governmental organisations, educational institutions, the media) to enable a wider engagement of people.

As elaborated by the UN Decade of Education for Sustainable Development (2005-2014), ESD[66] is about learning to:

- respect, value and preserve the achievements of the past;
- appreciate the wonders and the peoples of the Earth;
- live in a world where all people have sufficient food for a healthy and productive life;
- assess, care for and restore the state of Earth;
- create and enjoy a better, safer and more just world;
- be caring citizens who exercise their rights and responsibilities locally, nationally and globally.

The key integrated and inter-related themes of ESD in the context of the UN Decade of Education for Sustainable Development are: gender equality, health promotion, the environment, rural development, cultural diversity, peace and human security, sustainable urbanisation and sustainable consumption.[67]

Gender equality is both an aim and a pre-condition of sustainable development. Women and girls suffer discrimination in all societies, as a result of patterns of enduring social norms or traditions. In many societies, women have the major responsibility for food production and child-rearing, but they are excluded from important decisions which affect them. In terms of ESD, the full and equal engagement of women is crucial in order to give the best chance for changed behaviours for sustainable development in the next generation.

Health, development and the environment are closely linked. An unhealthy population endangers economic and social development and triggers a vicious cycle that contributes to unsustainable use of resources and environmental degradation. A healthy population and a safe environment are important pre-conditions for sustainable development.

Preservation and restoration of the Earth's environment are crucial. Developing an understanding of the interdependence and fragility of Earth's life-support systems and its natural resources lies at the heart of ESD. It is expected that the links between societal and economic considerations will encourage people to adopt new behaviours to help preserve the world's natural resources, behaviours which are essential for human development and survival.

Three quarters of the world's population is poor: they earn less than a dollar a day. The majority of these are female and live in rural areas. Non-attendance at school, early drop-out of students, adult illiteracy and gender inequality in education are high in rural areas, as is poverty. A multi-sectoral educational approach involving all ages and formal, non-formal and informal education is necessary for sustainable development.

"Our rich diversity … is our collective strength", as the Johannesburg Declaration emphasised. Many opportunities for education and sustainable human development are undermined by a lack of tolerance and intercultural understanding, but peace is founded upon these. Learning situations of all kinds are ideal opportunities for practising and deepening respect for and understanding of diversity, and for taking into account local knowledge. Culture is not just a collection of particular manifestations (song, dance, dress), but a way of being, relating, behaving, believing and acting, which people live out in their lives and which is in a constant process of change and exchange with other cultures.

To live in an environment of peace and security is the basis of human dignity and development. Too often, fragile processes of sustainable development are undermined by insecurity and conflict. These cause significant human tragedies, overwhelming health systems and destroying homes, even whole communities, leading to yet more displaced people and refugees.

Cities have moved to the forefront of socio-economic change, with half the world's population now living in urban areas and the other half increasingly dependent on cities for their economic, social and political progress. Factors such as globalisation and democratisation have increased the importance of cities for sustainable development.

Sustainable lifestyles and ways of working are central to overcoming poverty and conserving and protecting the natural resource base for all forms of life. Sustainable methods of production are needed in agriculture, forestry, fishing and manufacturing. Use of resources needs to be minimised, and pollution and waste reduced. There is a need to reduce the impacts of lifestyles and consumption habits on society and resources in order to ensure the equitable availability of resources for all societies around the world.

Education for Sustainable Development is an interdisciplinary and multifaceted approach. It is also a lifelong process. For this reason, formal, non-formal, and informal educational sectors should work together to accomplish local sustainability goals.

10.9 Conclusions

As we have tried to show, the environment embraces not only natural resources but much more than that. It shapes all our lives and it is shaped by us. Our cultural and natural heritage too are interconnected; in the 21st century, they face numerous threats which necessitate co-operation and co-ordination among various actors and sectors. There have been many institutional attempts in the international arena, and numerous international, national, regional and local non-governmental organisations are working for the protection of the environment.

Considering the threats that our environment faces, it is obviously the responsibility of every single individual to preserve and protect it. The youth sector is only one field of environmental activism, but it has already provided successful examples of how environmental problems can be brought to the attention of young people and decision makers. Especially in an endangered environment such as the Mediterranean, there is still a huge responsibility falling on youth activism, which can be fulfilled in many different ways, ranging from individual actions such as recycling, tree planting and changing consumption habits to more organised efforts such as initiating campaigns and youth exchanges on various environmental issues.

One of the tools for youth work is the Euro-Med Youth Programme, which considers heritage and environmental protection as a key priority for the development of the Euro-Mediterranean youth sector. Within this framework, it is possible to realise international youth activities such as youth exchanges, seminars or training courses about the protection of the Euro-Mediterranean heritage and environment, environmental sensitivity and activism.

Water Education[68]
Water being one of the most important resources on earth and a huge challenge in the 21st century, a training course with the theme "Water as a key issue for peace and sustainable development!" took place in Jordan in 2005. The idea behind it was that, if water resources are not better managed, there will be consequences for the ecosystems but also for political stability. Jordan hosted this activity because it is one of the ten countries with the lowest level of water resources in the world. The programme addressed the "Educational management of water", an exploration of the local environment and the relevance of the theme to Euro-Med co-operation projects. One specific aspect was tackling the political situation: cultures in conflict share a vital interest in common resources essential to life, such as drinking water.

Environment and Human Ecology[69]
A training course was organised in Hungary in 2005, with the idea that each culture is part of a whole with the surrounding environment (natural, sociological, historical, traditional) and that "exploring the environment" can provide young people with a good opportunity to "explore the local culture" and go down the path of intercultural learning. The course aimed to show how the local environment could be used as a relevant tool to promote cultural discovery and intercultural learning in youth projects. In the activity, the youth leaders acted as human ecologists, explored the local environment of Hungary and then prepared activities suitable for young people.

Learning about the environment and environmental activism are not only a matter of saving and protecting the natural environment around us. They are also important elements in intercultural learning: the ability to open eyes and ears, to reach out to others, to show empathy. In that sense, using the local environment as a pedagogical tool in youth activities can be a good method to combine intercultural learning with environmental sensitivity.[70] Creating opportunities for young people to encounter the local environment, so that reality and activity interact, would give participants in youth activities the chance to experience and learn by doing, before transmitting something to other people. This is another way of considering the environment: as a wider entity, including all the natural, sociological, historical and traditional elements around us.

Notes

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Activities

Activities index

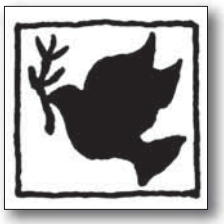
Title	Level	Political and Institutional Context	History and Memory	Intercultural Learning	Participation and Active Citizenship	Human Rights/ Education	Gender Equality	Diversity and Minorities	Religion and Tolerance	Peace and Conflict	Environment	PAGE
1 A family row	2			X			X			X		
2 All that we are	2				X			X	X			
3 Believers	3					X	X		X			
4 Camels go far without water	4			X					X		X	
5 Challenge beauty	2			X			X	X				
6 Did I forget something?	3	X		X						X		
7 Euro-Mediterranean quiz	2	X			X	X						
8 For and against the motion	2	X		X		X						
9 Ideal woman – ideal man	2			X		X	X					
10 Let's cross the sea	2			X				X	X			
11 Look around you	3		X	X				X				
12 Lose yourself	2	X		X				X				
13 Making memories	2	X	X							X		
14 Mapping the globe	3				X	X					X	
15 My history	3	X	X		X							
16 Natural beauty	4		X				X				X	
17 Orange blue	1	X	X	X								
18 Our village	3				X			X			X	
19 Paper factory	4				X					X	X	
20 Pass it on	2	X		X				X				
21 Pieces of cake	3	X		X		X						
22 Rebels and freedom fighters	3	X		X						X		
23 Reshaping racism	3			X		X		X				
24 Responsible tourists	2			X		X					X	
25 Selection panel	3	X		X	X							
26 Talking proportions	1	X		X	X							
27 Time line of history	2		X						X	X		
28 Turn it over	3			X			X		X			
29 Young people's paradise	2			X	X			X				
30 Where is dignity?	1			X		X				X		

A family row

'Don't put your daughter on the stage …'

This role-play looks at a conflict between a teenager and her immediate family.

Themes



Peace and conflict

Intercultural learning

Gender equality

Level of complexity 2

Group size 10+

Time 90 minutes

Issues addressed

- Conflict transformation
- Attitudes towards conflict
- Emotions during a conflict

Objectives

- To identify different attitudes towards a conflict
- To understand the influence of emotions on the outcome of a conflict
- To consider personal responsibility in a conflict
- To discuss cultural differences towards conflict

Preparation

Prepare the room so that the 'actors' can be seen by the whole group.

Photocopy the scenario and the roles and give them to four volunteers just before the session starts. Explain to them that they should play a family meeting until they find a solution. As an option, they should be ready to adapt their roles according to certain genres that you will announce at intervals during the performance, for example, a soap opera or thriller. They should not show their role cards to each other.

Materials

Copies of the role-cards and the scenario for the four actors

Notepaper and pens for participants

Instructions

- Explain that the activity will involve a short role-play, performed by some of the participants. Those not taking part should observe how the conflict shown in the role-play develops and what role each actor has in the conflict. They should also make a note of the different emotions they see displayed by the actors.
- Read out the scenario to the group and invite the actors to start the role-play.
- At intervals, call out a change of genre: drama, soap opera, mystery – or others of your choice.
- The role play should continue until the players reach agreement or until you feel that the main objectives have been reached.

Thank the four actors and bring the group back for the debriefing and evaluation.

Debriefing and evaluation

Begin by asking the four actors to come out of their roles and reflect on the process:

- How do you feel about how the role-play went?
- Was it difficult to play the role you had been allocated? Do you feel happy with the way you did it?

Questions for the whole group:

- Did you find the scenario realistic? Could such a disagreement happen in your family or social environment?
- Which emotions did you identify among the characters? Which of these were more helpful and which least helpful for reaching a peaceful solution?
- Do you think that the various emotions people display (or even the emotions they experience) depend on their cultural background?
- How do you explain Aya's attitude during the conflict? Do you think that she was right to stay out of the argument?
- Do you think that in general it is more important to 'reach agreement' or to reach the 'right outcome'? What are the dangers in pursuing either of these?
- Can you think of decisions you have been involved in, where you have taken a role similar to any of the characters in this scenario? Which role was closest to your position?
- Is the conflict a real one? Are there other "typical" generational conflicts in the Euro-Mediterranean society where you live?

Can you draw any lessons from the role-play on how to behave in a conflict? Do you think these lessons would be applicable to other situations and cultures?

Tips for the facilitator

The activity is based on Augusto Boal's Theatre of the Oppressed, which is intended for both actors and non-actors. You should make sure, however, that your group is comfortable about working in this way and that the actors in particular will not be uneasy about role-playing the scenario in front of their peers.

- You may want to ask for volunteers for the four roles or identify people you know will be comfortable playing them. Give the actors a few minutes after receiving their roles to prepare themselves and use the time to explain the task to the rest of the group. This may also be an opportunity to encourage them to support those who have volunteered to take on the roles.
- Do not allow the performance to go on for too long: change the genre if the pace is slowing or if you feel that the actors are going round in circles. Make sure to leave at least 30 minutes for the debriefing and evaluation, since these provide the important learning opportunities.
- Depending on the volunteer actors and on the way the play is going, you may not want to introduce a change of genre, but rather let the play go on so as to exploit fully the development of the plot.
- When you discuss the emotions that participants have identified, tell them that the actors were asked to represent attitudes of:

  Competition (Nadia)

  Co-operation (Mariam)

  Submission (Afram)

  Avoidance (Ava)

Participants will almost certainly identify co-operation as the most useful in reaching a resolution, but you may want to explore examples of conflict where they feel that co-operation is not appropriate: for example, where co-operation may mean sacrificing certain principles.

Variations

If you have a large group, you can run the role-play simultaneously in two or three small groups and then bring the groups together at the end to debrief and compare outcomes.

You can also bring in new actors when you introduce each genre: this gives more people the opportunity to take part in the role-play and will help to change the dynamics.

Ideas for action

Suggest that participants look at a real conflict and try to identify the emotions present in the different actors. They may be able to identify attitudes of competition, co-operation, submission and avoidance. Ask them to consider which different attitudes among the actors could help to bring about a peaceful resolution of the conflict.

Suggestions for follow-up

Try some of the other activities in the 'Peace and conflict' section of this T-kit: for example, 'Paper factory' looks at an imaginary conflict between two neighbouring regions and 'Did I forget?' looks at personal memories of past conflicts. You could also look at some of the activities in Compass online on Terrorism. 'Throwing stones' is another drama activity which looks at the motives for and attitudes behind violent actions.

Further information

A brief account of the role of emotions in conflicts can be found in Chapter 9 (page 213). The typical attitudes and reactions to conflict portrayed in the role play can also be found in this chapter (section 9.2.2).

Handouts

Role-cards and the scenario

Scenario

The scene is a family get-together, the first for several months. Dinner has just started, when Grandfather Afram turns to his 15-year-old granddaughter, Mariam, and asks her what she is planning to study at college. Mariam has not told her family that what she intends to do is to go to drama school. Her parents have always expected her to go into the nursing profession, like her aunt Ava. She decides that now is the time to tell them about her plans. In addition to Mariam, Afram and Ava, Mariam's mother, Nadia, is also at the dinner table.

Nadia: You are convinced that your daughter will be unhappy all her life if she tries to pursue a career in acting. It is a profession where finding work is difficult and uncertain, and it offers no financial security. You cannot accept that she will go to drama school, although you can see it is what she has decided she wants to do. You see this as a mistaken decision and you know she will regret it later on. Although she is angry with you now for not supporting her decision, *you will not support her decision* and you believe she will be thankful when she understands the situation better. You know it will be better for her own happiness and security.

Ava: You are a nurse and you understand very well all the difficulties of working in that profession. You cannot see anything particularly advantageous about Mariam going into the nursing profession, but you do not intend to take sides in this argument. *You think that the decision is nothing to do with you:* it concerns Mariam and her parents. You believe that Mariam should be able to decide what she thinks is best for her, but you do not think it is your place to say that at this time.

Afram: You love your granddaughter very much but you are surprised and disappointed by her decision to study drama. You know she is very talented and could be successful in various fields, and you will try to persuade her to study something more appropriate. You believe that drama is not useful, and nor does it have a good reputation for young women. You would much rather that Mariam found something more respectable, more worthwhile and more suited to her abilities.
However, *you do not want to push Mariam into doing something she is not interested in or happy to do*. You may in the end be prepared to accept her position if she is really determined that she cannot do anything else.

Mariam: You have been thinking about this decision for many months now but have not spoken about it before with your family. You know that what you want to do is to study drama and become a professional actress. You are very determined that this is what you will do: you do not intend to be pressured by your family into going into something you are not interested in. You know there is no point in studying anything else as a back-up option, because this will be expensive and time-consuming and will only make it less easy for you to do what you believe you are best suited to doing.
You will not alter your decision to study drama but you do want the support of your family, so you will try to explain your decision as well as you can and try to make them see your point of view.

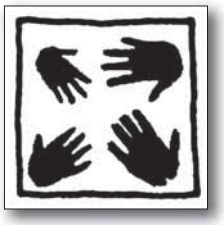
All that we are

I am who I am, you are who you are,
so when can we say "we are who we are"?

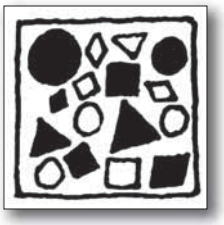
In this activity, participants are for a short time grouped around realities that they have in common with other participants.

Level of complexity 2

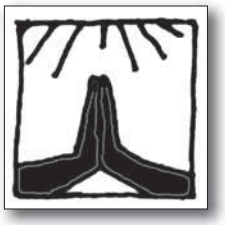
Themes



Participation



Diversity and minorities



Religion and tolerance

Group size 10+

Issues addressed

- Diversity
- Majority–minority relationships
- Identity

Objectives

- To discover the diversity of the group
- To experience the feeling of belonging to the "in-group" or the "out-group"
- To stand up for one's own opinion
- To promote sensitivity, empathy and respect

Time 45-60 minutes

Preparation

A prepared list of questions (see "Tips for facilitators")

Materials

A large room or open space

Two signs – one saying "We do", the other "We do not" – on opposite walls

Instructions

- Ask the group to stand at one end of the room. Explain that you are going to read out questions. Those who can answer "Yes, I do/am/can/did/have, etc." can go to the side of the room with the "We do" sign, those who answer "No, I don't/I'm not/can't/didn't/haven't, etc." go to the other side with the "We do not sign". If anyone feels they do not belong in either group, they should stand in the middle.
- Tell the group that it is up to each individual how they interpret the questions; there are no right or wrong answers.
- Tell them that after each question they should wait a moment, look around and be aware of how many people there are in each group.
- Read out the questions one after another. Leave time for people to take up their positions.
- After the last question, ask the participants to get into small groups to share their feelings and experiences.

Debriefing and evaluation

In plenary, ask:

- How did you feel being in a big group?
- How did you feel standing alone or with only a few others?
- How did you feel when you thought you did not belong in either group?
- What other feelings did you experience?
- Have you experienced any similar feelings in your daily lives?
- Think of examples in your daily lives when you are part of the majority. When do you feel good about this, and when not? Why?
- Think of examples in your daily lives when you are part of the minority. When do you feel good about this and when not? Why?
- What does this exercise tell us about access and barriers to participation?
- What does this exercise tell you about power relations in society? How do you experience them?
- What can we take from this exercise to help us be together in this group?

Tips for the facilitator

- You need to know the group at least a little to be able to make an appropriate list of questions. Try to include a variety of categories so that everyone can have the experience of being in the minority. Try to find questions that do not divide the group by nationalities; the aim of the activity is to show diversity within the group.
- Be aware that some questions may be sensitive. For example "Who is homosexual?" may be OK for some participants but not for others. Therefore, avoid questions that could be embarrassing for some individuals.
- Write the questions in a form that can be answered with "I do/ am" and "I don't/ 'm not" and make the order varied.

Suggested questions:

Who is a student at university?

Who is studying education?

Who still lives in the place where they were born?

Who still lives in the country where they were born?

Who is a citizen of the country where they live? (or has a passport from that country?)

Who can speak three or more languages?

Who has a child or children?

Who is unemployed at the moment?

Who lives in a country that is not their country of birth?

Who has lived where they now live for more than three years?

Who has parents who are divorced?

Who has a parent or grandparent who emigrated from one country to another?

Who lives together with a partner?

Who lives alone?

Who grew up in a village?

Who is a smoker?

Who is religious?

Who has more than three brothers and sisters?

Who feels their human rights are safeguarded in the country where they live?

Who is married?

Who has participated in a Euro-Mediterranean youth activity before?

Who lives with their parents?

Who feels part of a minority group?

Variations

You can use this exercise at the beginning of a seminar with the aim of helping people to get to know each other and to discover the diversity within the group. Although it functions also as a good icebreaker, it is still important to have a short evaluation of people's feelings during the exercise.

Depending on the time and situation, you may leave some time for the participants to say more about what makes them say yes or no.

When you have finished your list of questions, you can call on the participants to ask their own. Tell them to be careful and to think about people's feelings.

You can choose questions that offer three or more possible answers. Make sure you show clearly where people should stand.

Ideas for action

Compare the situation of and attitudes toward a certain minority (for example, the Roma) in the participants' home countries.

Research and share information about the social construction of (cultural) differences and barriers to participation.

Brainstorm the structures and power relations in Euro-Mediterranean countries that have negative consequences for participants' daily lives.

Make an action plan to work together to address one common problem.

Suggestions for follow-up

If you want to continue working on power relations with a focus on social inequality as a source of discrimination and exclusion, look at the activity, "Take a step forward" in Compass.

There are several activities on the theme of diversity in the All different – All equal education pack: "Dominoes," "Seeking similarities and discovering diversity" and "Trailing diversity".

If you would like to explore religious affiliations in the group, try the activity "Believers".

Further information

See the All different – all equal education pack, page 26: the onion of identity.

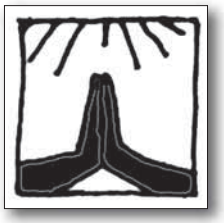
Believers

The opposite of love is not hate, it's indifference.
The opposite of art is not ugliness, it's indifference.
The opposite of faith is not heresy, it's indifference

Elie Wiesel

By picking up a card, the participants learn about each others' religion and beliefs.

Themes



Religion and tolerance

Gender equality

Human rights

Issues addressed

- Freedom of religion and belief
- Religious diversity
- Individual attitudes to religion and belief
- Perceptions of religion and their influence on young people's lives
- Knowledge about different religions and their precepts in relation to spiritual and secular matters

Objectives

- To share knowledge about participants' religions and beliefs
- To explore perceptions and stereotypes about religions in the group
- To highlight similarities and differences among religions and beliefs in the group
- To develop an awareness about and acceptance of religious diversity

Level of complexity 3

Group size 4-6

Time 120 minutes

(more than one group can be formed)

Preparation

If you have more than seven participants, divide them in sub-groups of four to six people each, and prepare and assign a facilitator for each group.

Prepare and cut out cards for the activity (see *Handouts*); make extra copies if necessary, according to the number of groups.

If you feel insecure about working with religion and belief matters, reading through Chapter 8 of this T-kit may be a real confidence-booster!

Materials

Copies of the activity cards (one set per group)

Instructions

- Explain that the activity is about religious beliefs and non-beliefs, including those of people who don't believe in God or religion (atheists), those who are not sure (agnostics) and those who may feel more or less indifferent to the issues.
- Invite the participants to share with the rest of the group:
  - The first time they took part in a religious ceremony (either what they remember or what they were told); or,
  - The first time they realised (or their family made them realise) that they had not taken part in a religious ceremony or sacrament (e.g. when I was told that I was not circumcised or baptised…).

This should be done in a way as informal as possible. The other participants in the group may help with questions or with their own experiences.

- Introduce the second part of the activity. Each participant turns over one of the cards from the pile and they (or the facilitator) read it out loud. Participants who believe or agree with the statement, or for whose religion the statement is valid, tell the others why or how it is manifested (e.g. in my religion we are supposed to help the poor by… contributing to a charity/helping a family in need, etc.).
- All the other participants who can relate to the statement should then add their own experiences or beliefs (even if these are contradictory).
- Try to keep a high level of attention and participation while, at the same time, avoid getting stuck in too many details. You should keep an eye on the pile of cards so as to make sure that you'll have enough time for most of them (this may be important in order to cover a broad range of religions, beliefs and practices).
- Stop the activity with the cards when the pack is exhausted or when you feel that there has been a sufficient variety of questions and religions addressed.
- Move on to the debriefing and evaluation (in the same group).

Debriefing and evaluation

Begin by inviting the participants to share:

- How they liked the activity so far;
- If there was any part of any statement they found difficult or felt uncomfortable to deal with, and why (if they wish to say). This may be due to lack of knowledge or disagreement (e.g. "this is practised in my religion but I personally don't find it important").

Move on to analysis and generalisation, by inviting participants to discuss questions such as:

- Were there any facts or beliefs about your own religion/belief that were unexpected to you?
- Did you find similarities between different religions and beliefs? Were you surprised by that or not? Why?
- Do you feel that people of other religions know enough or care enough about your religion or belief?
- Do you feel that you are knowledgeable about other religions or beliefs represented in the group?

- Did the activity help to change your perception about other religions regarding, for example, gender equality or tolerance of other religions?
- In the Euro-Mediterranean context, do you think that ignorance and prejudices about religions and beliefs play a role in peoples' perceptions about each other?
- Are all religions and beliefs represented in this group respected and practised on an equal footing with the predominant religion and belief in your country?
- What can we do as youth workers, multipliers or young people to help make Article 18 of the Universal Declaration of Human Rights true for everyone?

Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Tips for the facilitator

This activity is designed for a multicultural group, such as those typically involved in Euro-Mediterranean youth exchanges. You may need to substantially adapt it if using it with potentially monocultural or mono-religious groups.

- It is important to run the activity in an easy-going manner. Pay particular importance to the following risks:
  - Do not put or allow pressure on participants to tell or explain more than they want or feel they can. We are not always necessarily aware of all the theological or scientific reasons behind some practices or belief.
  - Be aware of some participants "taking over" others' religions (there are always people who feel that they know the 'real' reasons or explanations for this and that). Make sure that they do not take over.
  - Avoid putting participants in a defensive position about their religion or beliefs (e.g. "how can you be of that religion and accept …?")
- Let the discussion flow naturally and intervene when you feel that the question has been exhausted or that there is a risk of going too far.
- Intervene when you feel participants may be placed in an uncomfortable situation or when "dominance" attitudes surface.
- You may also bring in your own knowledge when you feel it is necessary to complement the information provided by participants or to bring in information about religions not necessarily represented in the group.
- Most of the activity is based on the assumption that religions have many things in common, at least as many as their differences. Not everyone, however, is able to explain why this and that is practised in their own religion, especially if they were raised and educated within a certain religion from an early age (and this is very normal!). In this aspect, religion is very much like culture: you tend to assume your values and cultural patterns as "natural".
- The distinction between religion and belief is very fluid. By referring to both, we want to emphasise situations where religions or "sects" are not recognised as religions and also the fact that people who may be atheist or agnostic have nevertheless convictions and beliefs as important as anyone else's.

- Religion and spirituality can not always be explained by rational arguments. Hence the necessary limit to the discussions about the "why" and "why not" of some practices. This does not mean that there is no point in discussing them; it only means that as a facilitator you should avoid or limit attempts to challenge religious beliefs by rational arguments (and vice versa). Respect for religious diversity implies necessarily respect for something that we either do not understand or should be even opposed to by our own religious norms.
- The borderline between religion and culture is sometimes very thin. But it is important not to confuse them; many practices of minority communities in the Euro-Mediterranean region are sometimes interpreted as religious when in fact they are not. Again, the background information in Chapter 8 may be useful.
- If you have a large group and run the activity in several small groups, it is recommended that you have also a facilitator for each sub-group. The facilitators should be well prepared, especially in relation to their own knowledge or biases.

Variations

If you run the activity in several groups and would like to round it up together, you may ask each group to report back on two questions:

- In the Euro-Mediterranean context, do you think that ignorance and prejudices about religions play a role in peoples' mutual perceptions?
- What can we do as youth workers, multipliers or young people to help make true Article 18 of the Universal Declaration of Human Rights?

Ideas for action

Depending on the context where you and the participants live or work, it may be interesting to visit a religious or community centre of a different religion and to take up contact with their youth groups in order to discuss possible common actions. These could include:

- Common actions on Human Rights Day (10 December);
- Mutual invitations on the occasion of important religious festivals/celebrations;
- Joint actions in favour of the poor and needy.

Possible follow-up activities could be to create a mixed group to participate in or prepare a Euro-Mediterranean youth project, such as a youth exchange or study visit.

Suggestions for follow-up

The activity "A mosque in Sleepyville" (in *Compass* online and *Companion*) provides a good simulation about the rights of minority religious communities.

Further information

Chapter 8 of this T-kit on "Religion and tolerance" should provide you and the participants with basic factual information about Baha'i, Christian, Druze, Muslim, Jewish and Yazidi faiths. If you are likely to have also participants of other religions, it is worthwhile doing some preliminary reading about them. In addition to using an encyclopaedia, use the Internet sites of the United Religions Initiative (www.uri.org) and the Ontario Consultants on Religious Tolerance (www.religioustolerance.org), which provide easy-to-use basic information about world religions.

Cards (copy, cut and glue on cardboard).

We have a special ceremony for bringing in or introducing children to our faith or religion.	We have specific religious ceremonies and norms for burials and funeral.
Men and women have distinct functions and roles in our religion, for example in leading prayers or religious services, or in their participation in the temple.	We have specific times of the calendar for fasting.
Crimes and discrimination have been or are being committed in the name of our religion.	We are supposed to help the needy and poor.
Our religion or belief condemns homosexuality.	Some people in our religion have rules or guidelines about what to wear or their appearance.
Our religion has specific moral norms and commands regarding marriage and sexuality.	We condemn abortion.
Our religion is based on sacred books or writings.	We believe in the value of life as the most important thing to preserve.
Our religion teaches tolerance of other religions and faiths.	Our religion has been deeply shaped by prophets, who are recognised as carriers of divine messages.
We believe in life after death and in a final judgment.	We have important religious festivals that are observed as holidays in our countries.
We pay tribute to the dead at least once a year and visit cemeteries.	We have our own religious calendar, often different from the civil one. Our religious new year is not on the 1st of January.
We organise schools and classes where children are taught our religion.	We believe that life is not only about material things but has an essential spiritual dimension that orients our relationship to each other and to the creator.
We have our own history about how the world was created.	We do not favour marriage with someone outside our religion or group. Even if this is possible, it is more difficult than if both people are of the same religion.
Our religion has also commands and norms about how we should function as a society, not only about spiritual matters.	We are often misunderstood and sometimes discriminated against.
We are expected to pray several times a day.	We have a day in the week when we should not work, but should attend a special religious service, ceremony or prayer.

Camels go far without water

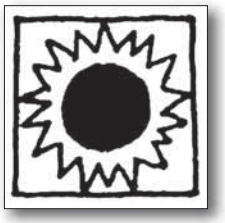
Camels can go without water; how far can you go without words?

This activity involves creativity and an extended role-play, simulating a meeting between "anthropologists" and Bedouins.

Themes

Interclutural learning

Religion and tolerance



Environment

Level of complexity 4

Group size 8-18

Time 180 minutes

Issues addressed

- Intercultural communication
- Ethnocentrism and cultural prejudice
- Relation between traditional cultures and the environment

Objectives

- To develop non-verbal communication skills
- To promote team building
- To value diversity and open-mindedness about the "other"
- To learn about other cultures

Preparation

Do a little basic research about Bedouin culture, using the Internet or a library.

Find pictures of Bedouins, their tents and camels, and other characteristic images; make copies for the group of participants that will play the Bedouins.

Make copies of the handouts, one for every two participants.

Gather together materials and equipment for use in the role play.

Materials

A large space for the role play

A second room so the two groups can prepare separately

Cloth for a tent (this can be simulated, no need for a real one!), mats, long robes and scarves for the Bedouin

Scraps of cloth, paper, card and junk that can be used to make camels' noses, ears, eyelashes, feet and humps

Sticks to represent a fire, plus cooking pots, tea cups and water jug

Bedouin music/stories or poetry

Scraps of cloth, card and junk for the anthropologists to make equipment, for example, sun hats, sandals, cameras, GPS, short-wave radios

Notepad and pencil for every anthropologist (one each)

Scissors, tape, glue and string for both groups

Large sheets of paper and pens for reporting back

Instructions

- Ask people to get into two groups: one group are "anthropologists", the other group "members of a Bedouin tribe" who host the anthropologists.
- The aim is for the anthropologists to learn from the Bedouin as much as possible about Bedouin culture and how camels are adapted to living in deserts – WITHOUT USING ANY WORDS!
- Give out the handouts. Each group has 60 minutes to prepare.
- Then allow 30 minutes for the actual role play.
- When the "experience with the Bedouins" is over, get the Bedouins and anthropologists to pair up with each other to discuss what they have learnt. Ask them to make lists. Allow 20 minutes for this.
- Then get the original two groups together again to discuss the lists and to summarise their findings on large sheets of paper. Each group should choose a spokesperson to report back in the plenary.

Debriefing and evaluation

In plenary, ask each group to report back and then go on with a general discussion:

- How "accurate" are the findings of each group? What may have made people learn or notice some things and not others?
- How did people feel in the activity?
- How did the participants playing Bedouins and anthropologists fill their role? Where did they get information from (reading, movies, stories, real experiences)?
- How much of that information is stereotypical and carrying potential prejudice?
- Is this a suitable activity for intercultural learning?
- Do you think the activity reinforces possible prejudices and stereotypes?
- Do you feel that you now know better the Bedouin culture now?
- What about the culture of the "anthropologists"? What could the Bedouins learn about it?
- As two cultures in contact with each other, what did you find comfortable and uncomfortable?
- Was it hard to communicate? What were the strategies used for it?
- What did you find strange/ unusual/ exciting/ uninteresting about Bedouin culture and camels?
- Was the choice of Bedouin as a "special" culture a good one in the Euro-Mediterranean context? What about the anthropologists' culture?
- Which other culture or cultures would be good choices for you to use in the context of your own work on Euro-Med relations? And what other groups could be the "visitors"?

- What did you learn about yourself during the exercise?
- What lessons have you learnt from this exercise that you can use in your youth work?

Tips for the facilitator

The whole exercise is about a shift of attention. It is about learning about a culture that is potentially different from any of the participants' own cultures – yet it is an interesting platform for discussion.

- Reading a story or poem or listening to some music from Bedouin culture as a taster before you start will enrich this exercise immensely.
- Be aware that this activity needs good role-playing skills; there is a lot of information that has to be communicated.
- Depending on the role-playing skills of your group and the time available, you might choose to reduce the scope and detail of the activity.
- Before embarking on this activity, do a little basic research about Bedouin culture yourself so that you can offer advice and guidance.
- You could prepare masks for the "camels" in advance to save time.

Variations

If you have no props or if this is difficult, call on participants' capacity for improvisation.

You may also debrief the activity directly with the whole group, especially if the total number of participants is small.

You may shorten the duration of the stay to three days, instead of seven, if you find it complicated (or you can tell the anthropologists of a change of plan, if you feel the role-play is losing steam).

You may ask the Bedouins to reflect first about what they learnt from the anthropologists.

As a different way of reporting and summing up, you could ask each group to report their experience with the other through either a story or a report.

Ideas for action

To extend people's knowledge and understanding of other cultures, organise a trip to a Bedouin tribe in the evening during a residential seminar or training course (if possible).

Suggestions for follow-up

Why not go on to listen to explore music or stories from other cultures? Try "Knysna blue" or "Tales of the world" in the education pack *All different – All equal*.

What do we know about daily life in Pakistan? The activity "Ashique's story" in Compass will open your eyes to issues of poverty and child labour.

Further information

Some Bedouin stories and descriptions of their culture are available at:
www.geographia.com/egypt/sinai/bedouin.htm
www.mnsu.edu/emuseum/cultural/oldworld/middle_east/bedouinculture.html
www.desert-divers.com/page22.html

Handouts

See also Materials (above).

Photographs for the members of the Bedouin tribe

Handout for the members of the Bedouin tribe

A group of anthropologists are keen to learn as much as possible about camels and how they are adapted to life in the desert, about Bedouin culture and about how camels are perceived in Bedouin culture. You have invited them to live with you for a week so you can teach them – but WITHOUT USING ANY WORDS. You may not speak or write in any common language. You can draw pictures, but may not use letters or numbers.

Your daily life

You live in a small tent with your extended family. Some (but not all) members of the family pray five times a day (before sunrise, at midday, at mid-afternoon, at sunset and again in the late evening). You usually pray together, but some do it alone.
The whole family drinks tea four or five times every day.
In the morning, the whole family has breakfast together, sharing from one bowl. Then the wife tidies the tent, sweeps the floor and feeds the camels. She wears a traditional Bedouin scarf, made of a long and colourful piece of fabric.
In the afternoon you sit around and watch the sunset.
In the evening the family entertains each other with dances and music (you can sing tunes but may not use any articulated words!).

An event

One day you realise that the grazing land is getting exhausted so you need to move to a more fertile place. The whole family packs up and moves to another area where you settle down and start a new life.

Things you need to teach to the anthropologists

- While a camel can tolerate thirst better than any other beast of burden in the world, it has a very definite limit of endurance. Almost any camel can go three or four days without a drink, especially if it has been allowed to drink all it can before starting.
- For a camel which has been living in a fertile country and has become "green", four days without water is its limit. On the fifth day it will simply kneel down and never get up again. It is useless to beat the animal or to prod it with a goad. Removing the load will make no difference. The creature will not try to get up. When a camel has once made up its mind to die, it will die, even if water is only a short journey away.
- If the wells are not reached by the end of fifth day, most of the camels which are not desert-bred and desert-trained will succumb.
- Usually, a camel which can endure five days can endure six, and the Bedouin Arabs have a tradition that if a camel dies on the sixth day it is a sign that a ghost has been sitting on top of the load.
- A well-trained desert camel should always be able to reach the evening of the seventh day without water. However, this is the breaking point. On the morning of the eighth day, a third of the camels of a caravan will not even try to rise, and, at intervals throughout the day, those which have stood up will drop to their knees, abandoning hope.

- A camel which has carried its load or its master without food or water until the evening of the ninth day, has, according to Bedouin tradition, won for itself a human soul and will go to Paradise. Should the evening of the tenth day be reached and the camel is still able to travel, it is regarded as having been touched by the miraculous hand of Allah and may never be ridden again.
- Ears: These are small and not prominent. Hairs cover them for protection against wind-blown sand. The ears can also be bent backwards and will stick to the head if a sandy wind is blowing.
- Nose: The nostrils are two tight slits with skin rims surrounded by hair. The camel is able to close its nostrils to protect the lungs from particles of sand carried by wind.
- Eyes: The eyes have a double row of long eyelashes which are interlaced to trap sand and protect the camel's eyes.
- Limbs: These are long and raise the body high above the rising dust. Long legs means the camel is agile and can move fast. The feet are reinforced with broad, calloused, elastic pads that spread when the camel walks on sand. Thus it is able to walk over the softest kinds of sand, which is difficult for all other animals. It is the feet that make the camel worthy of the title "The ship of the desert".

Tips

It is you who control the pace of the role play. Remember that the anthropologists are going to stay with you for a week, so you will have to work out how to represent seven days and nights plus a journey (you decide how long the journey to the fertile land will take) all in 30 minutes!

Handout for the anthropologists

You are keen to learn as much as possible about camels and how they are adapted to life in the desert, about Bedouin culture and about how camels are perceived in Bedouin culture. You have decided to live with the tribe for a week and you hope that they will teach you lots of new things.

As anthropologists, you do not mind staying with the Bedouin for a week sharing their life, food and tents, and learning from them by observing their daily rituals and way of life. You do not speak their language, but will do your best to communicate WITHOUT USING ANY WORDS. You may not speak or write in any common language. You can draw pictures, but may not use letters or numbers.

You need to prepare by making a list of the basic things you will need to take with you and then assembling them from the materials provided.

While living with the Bedouin you will experience things that are different from your life and culture, so take notes about their practices and everything of interest.

Challenge beauty

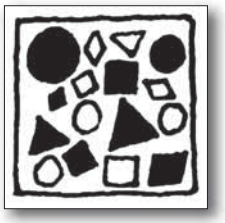
Beauty is in the eye of the beholder

The participants choose who they think is the most beautiful and ugly, and discuss the relation between gender equality and stereotyping.

Themes

Gender equality

Intercultural learning



Diversity and minorities

Level of complexity 2

Group size 8+

Time 90 minutes

Issues addressed

- The concept of beauty
- Stereotypes
- The gender dimension in how we "see" people

Objectives

- To promote respect for diversity
- To challenge stereotypes about beauty and gender roles
- To promote independent and critical thinking

Preparation

Collect together 10 diverse pictures of men and women from Euro-Med country magazines/Internet sites.

Mount the pictures on large sheets of stiff paper or card and number them.

Tape them up on a wall as in an exhibition.

Write or print small labels with ♀ (female) and ♂ (male) signs – enough for 12 labels of each sign per participant.

Make copies of the worksheet, one per participant

Materials

Sticky tape

Large sheets of paper, pencils and marker pens

Sheets of sticky red and blue stars or dots, one red and one blue star per participant

Sheets of blank labels about 70 × 37mm – 12 labels per participant

Instructions

Tell people to get up and look at the portraits in the "Exhibition of Beauties".

- Hand out the worksheets. Tell participants to write down which, in their opinion, is the most beautiful, which the most ugly, which are men, which are women and which country they think each person comes from. (20 minutes)
- Then, when people have done that, hand out the stars and ask people to place a red star beside the portrait they think is the most beautiful and a blue star beside the most ugly.
- When that is done, hand out the sheets of gender symbols and ask participants to indicate whether they think the portrait is of a man or a woman.
- Finally, ask people to copy their guess of the country of origin onto the labels (using marker pens and large letters for easy reading) and stick them beside the portraits.
- When all the work is done, give people time to look at the results.

Debriefing and evaluation

In plenary, review the results of the activity and how it went. Then go on to discuss the wider issues raised by the activity:

- Was there general agreement about "Who is the most beautiful?" and "Who is the most ugly?"?
- How easy was it to guess the genders of the people in the portraits?
- How easy was it to guess the countries of origin?
- What criteria did people use to define beauty in the portraits?
- Do you think the person whom you thought was ugly thought of themselves as being ugly?
- What is beauty? Is it more than appearances?
- Are opinions about what is beauty in any way related to participants' ages, nationality, gender or religion?
- How is our concept of beauty formed?
- What clues did people use to guess a person's gender?
- Does our perception of beauty and gender influence gender equality?
- How difficult or easy was it to tell the country of origin of the people in the different pictures? What were the reasons for the difficulties?

Depending on the group and the previous discussions, you can now raise issues about cultural differences, stereotypes and gender equality. Topics for discussion could be:

- Sharing information: what is the significance of wearing a crucifix, a shawl, a hijab, a niqab or a kippah?
- Body modification: what are the limits of what is considered beautiful, acceptable and unacceptable: for example, gold teeth, dyed hair, plucking eyebrows, tattoos, piercing, scarification, make-up (for both men and women)?
- Our appearance is an expression of our identity; but what if others find the way we dress offensive? For example, if we have heavy tattoos, wear T-shirts with explicit sexual images, do not wear any clothes and wish to go nude, or wear religious symbols?

Tips for the facilitator

Choose pictures from Euro-Med magazines/Internet sites. Copy or download and print them out. Try to get pictures that have a similar impact on the viewer: colour pictures have a different impact from black and white ones; glossy pictures are more attractive than ones on newsprint; size is also important.

- Choose a wide variety of portraits that will provoke comments and discussion about the points you want to raise: for example, a picture of a punk with lots of piercings, a Muslim woman in a chador, a bikini-clad bathing beauty, people in traditional dress, or someone whose gender is not immediately identifiable.
- Mount the pictures on large sheets of paper so there is enough margin around for all the stars, stickers and labels.
- Give people 12 of each of the gender stickers so they have the option of recording both ♀ and ♂ if they think the person is transgender.
- The purpose of getting participants to use the worksheet is to encourage them to think for themselves and express their own opinions without being influenced by others.
- Participants will want to know the "correct" answers to the gender and country questions. To limit any inhibitions about giving right and wrong answers, try to get feedback from the participants first and to offer the answers later during the discussion.
- Be aware that the girls/women and boys/men in the group may be interested in different aspects of the topics. You may like to raise this gender dimension as a point for discussion or you can leave it as a comment in your closing remarks at the end of the activity.
- Remember that gender is not the same as sex! Avoid providing straightforward answers if you are not sure about them! Chapter 6 of this T-kit provides useful background information on the difference between gender and sex.

Variations

Divide participants into homogeneous groups according to cultural background, and focus on comparing the differences and similarities in the concept of beauty in the Euro-Med region. Or, perhaps more fun (!), divide the groups according to sex.

Focus on stereotypes and prejudice. Choose pictures according to other issues. For example, sexuality: can you see if someone is homosexual or lesbian? Or health: guess who has AIDS? Or gender: what is their job?

Ideas for action

Publish the activity as a quiz in a paper or youth magazine, or use it as an icebreaker or introduction before a presentation or as part of an international day celebration.

Suggestions for follow-up

Having compared attitudes towards beauty, the group may like to compare attitudes towards homosexuality; see "Let's talk about sex" in *Compass*.

Alternatively, you may like to go on to use the activity "Portraits" in the *All different – All equal* education pack to look at images of social success.

Further information

See http://en.wikipedia.org/wiki/Beauty.

Handouts

Worksheet

See also Materials (above).

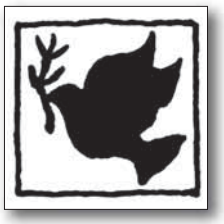
Picture No.:	Most beautiful/ most ugly	Gender	Country of origin
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			

Did I forget something?

Can we be impartial in judging conflict?

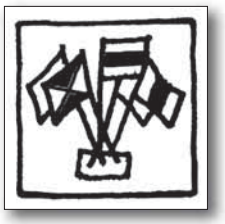
This is a reflective activity, focusing on conflict in the Euro-Mediterranean region.

Themes



Peace and conflict

Intercultural learning



Political and institutional context

Level of complexity 3

Group size 6-30

Time 40 minutes

Issues addressed

- Conflicts in the Euro-Mediterranean region
- In-group/ out-group perceptions
- Subjective opinion, memory and bias

Objectives

- To be aware of the selective nature of memory and the influences that shape it
- To reflect on our own thought processes
- To discuss perceptions of different conflicts in the Euro-Mediterranean region

Materials

Sheets of paper and pens for each participant

Instructions

- Explain that the activity will begin with individual reflection; people will have the opportunity later on to share their thoughts with others.
- Ask participants to think about one group with which they strongly identify, for example, their country, ethnic group, religious group, school or football club.
- Now ask participants to focus on conflicts in which that group has been involved. They should try to list instances of their group:
  - having suffered at the hands of other groups
  - having caused other groups to suffer

- Explain that the information should be as concrete and as detailed as possible: for each case, participants should try to explain what was the cause of the suffering and they should attempt to give (rough) statistical information. Give them 15 minutes to think about this.
- Invite people to get into pairs or small groups to share their information with others. Ask them to try to assess their own information and that provided by others in terms of the following questions:
  - To what extent do you think the information is balanced? Would the other side in the conflict agree?
- Bring everyone together to share the results of the discussions.

Debriefing and evaluation

Ask each group in turn to share briefly the results of their discussion, but explain that the plenary discussion that follows will then try to focus on the way people think about conflict, rather than on the details of specific conflicts.

- Do you think that you and others in your group managed to give a fair and objective representation of the conflicts?
- Did you manage to recall any statistics? If so, were these statistics from both sides of the conflict or did they mostly record victims from your side?
- What type of reasons did you give for particular acts of hostility? Did the reasons differ if the hostile acts were carried out by your side?
- Did you represent hostile acts committed by your side as any 'more justified' than those committed by the other side? If so, why do you think this was the case?
- Did you notice any similarities or differences between the way you represented your conflict and the way others represented theirs?
- Can you draw any conclusions about the way that conflict is perceived and remembered? What are the main influences that shape our perceptions or memory of a conflict?
- Did you feel you needed more information? Where did most of your information come from? Do you think this is a reliable source?
- Can you imagine that more information might alter your view of this conflict?
- Can you draw any similarities with on-going conflicts in the Euro-Mediterranean area?
- Did you learn anything about yourself in this activity?

At the end, invite anyone who wants to share their feelings about the activity as a whole. Ask them whether they found it difficult/ useful/ challenging/ upsetting.

Tips for the facilitator

- This activity could provoke very strong feelings and you need to be aware whether there are likely to be participants in the group who come from different sides of a particular conflict. You should be prepared to deal with any potential conflict that might arise.

- When people are working in small groups, try to ensure that no group contains people from different sides of the same conflict. The discussion will be more useful if the sides do not get engaged in strong arguments about how the conflict should be represented. If you feel that this is a possible risk, you could miss out the small-group stage and bring everyone together after the process of reflection.
- During discussion in the whole group, try to be aware of participants' feelings and avoid any situation where someone may feel personally hurt or rejected. If such a possibility arises, it can be useful to invite opinions from other participants who are less emotionally involved. Do not be afraid to raise the topic of how people are feeling: it is important to acknowledge that this is a difficult and sensitive area, and participants are quite entitled to experience emotional conflict.

It is worth pointing out to participants that there are various reasons, both internal and external, why perceptions of a conflict can differ so strongly. Internal reasons include psychological factors such as selective attention and memory: people tend to remember information that does not challenge but rather reinforces existing prejudices. External factors include the media, politicians and the fact that our sources of information are normally those on the same side of the conflict divide. Both internal and external factors play an important role in perpetuating one-sided views of a conflict, and this in turn can lead to escalation or at least continuation of the conflict mentality.

Variations

If you feel that international or regional conflicts may be too controversial for your group, you can ask participants to think about a personal conflict that they have been involved in. Many of the same points can be drawn out and there is less likelihood of participants being strongly challenged by an opposing point of view.

Participants can also be asked to think about positive attempts at reconciliation between two sides, for example, treaties between Germany and France after the Second World War, treaties between Israel and Egypt, Israel and Jordan, exchanges of prisoners, and so on. This also helps to illustrate that we tend to remember negative examples more easily than positive ones.

Ideas for action

Encourage participants to try to find out from the other side about the conflict they have chosen. This could involve looking at websites, reading newspapers or looking at other mass media, or trying to make contact with people on the other side of the conflict divide.

Suggestions for follow-up

The activity "Mesorgiu" in the online version of *Compass* is a simulation which looks at memories of an ancient conflict between two imaginary peoples. You could also try the activity "Memory tags" in *Compass* online, or "Making memories" (Activity 13 in this T-kit), both of which look at the way that memories of conflict are "fixed" by public monuments or other official records.

Further information

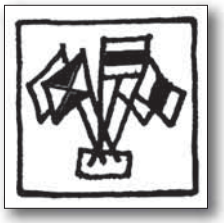
The *Enemy images manual*, published by Psychologists for Social Responsibility, is an interesting document about images of the enemy and reactions to such images. The document can be found at www.psysr.org/Enemyimagesmanual.pdf. It includes examples from, and activities looking at, relations between the USA and the Soviet Union.

Euro-Mediterranean quiz

What do we really know about the Euro-Med Partnership?

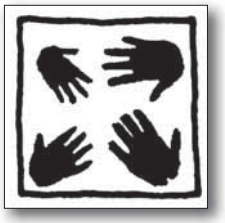
This is a fast-moving team game about the Euro-Mediterranean region.

Themes



Political and institutional context

Human rights



Participation

Level of complexity 2

Group size 12-25

Time 60 minutes

Issues addressed

- The Barcelona process
- Similarities and differences in the Euro-Mediterranean region
- Human rights and the Council of Europe

Objectives

- To explore the group's awareness about the Euro-Mediterranean region and the Barcelona process
- To warm the group to the institutional and political processes of Euro-Mediterranean co-operation
- To foster learning in a co-operative and enjoyable way

Preparation

Make three copies of the question and answer cards and cut out the cards.

Make sure you have enough space to run the activity: the two teams should be working in separate spaces, so that they cannot hear each other's answers. After each question, they will need to send a "runner" back to the base to give the team's answer and collect the next question. The base should be the same distance from both teams.

Prepare a scoreboard on a sheet of flipchart paper. This can be divided into two columns, one for each team.

Materials

One set of questions and answers for each team

One set of questions and answers for the scorer

Pencils and paper for the groups to write down their answers

A scoreboard

Instructions

Divide the group into two teams: these should be as diverse as possible in terms of gender and region.

- Explain that the activity is an energetic team game to find out how much participants know about the Euro-Med region. Show them the rooms or spaces where each team will work and indicate where the base will be located.
- Explain the Rules of the Game (see below); then ask the teams to go to their separate rooms or spaces, leaving one member behind to collect the first question.
- Give the team members the first question card, which they take back to their teams to discuss.
- When a team representative arrives back at the base with the answers, add up the score and put it on the scoreboard. Give them the answer card to take back to the team, along with the next question card.
- When one team has completed all the cards, allow the other team time to finish. Add up the scores at the end and bring both teams together for debriefing and evaluation.

Debriefing and evaluation

Begin by asking everyone how they felt about the activity.

- How well do you think your team worked as a group?
- Did you feel it was more important to get the right answers or to finish all the questions before the other team?
- Were there disagreements? How did you resolve these?
- Did you learn anything new or surprising?
- Did you learn anything useful?
- Which sources did you draw on to answer these questions? Do you think these sources are reliable?
- Which other sources could you draw on to find answers to questions such as these?

- Do you feel you are well informed about the Euro-Mediterranean region? Which issues do you feel you know most about, and where is your knowledge weakest?
- Did the quiz raise other questions that you would like to explore further?
- How important are these issues for the young people you work with?

Tips for the facilitator

The base where the questions are kept can be as far or as near to the teams as you like: it can be up four flights of stairs, or just on the other side of the room, depending on how much you want people to run about. You can also make it a rule that the whole team arrives to pick up the questions!

- It may take a few minutes to check some of the answers and give the score: the team member does not have to wait while you do this. They can take the next question card straightaway and find out their scores afterwards.
- Try to keep a spirit of friendly competition: groups or individuals should not feel inadequate if they do not have answers to all the questions. Emphasise that this is an opportunity for everyone to learn from everyone else.
- You may want to add your own questions to make the quiz longer. You can use the information in Chapter 1 of this T-kit for inspiration.

Variations

You can use other competition formats to run this quiz: the activity "Bingo" in *Compass* or "Inter-religious champion" in this T-kit offer two such possibilities.

Ideas for action

Look at the Euro-Mediterranean Youth Platform at www.euromedp.org, and in particular at the possibilities for exchange or co-operative projects between young people.

Suggestions for follow-up

The activity "The island" from the *All different – All equal* education pack looks at two imaginary communities coming into contact. Use this to open up discussion on intercultural communication and learning.

You could also develop the human rights theme introduced in this activity, using "Act it out" or "Children's rights" from *Compass*.

Further information

Methodology adapted from "Refugees" by Dan Jones for Amnesty International (UK).

Handouts

Rules of the Game
Question cards
Answer cards (later!)

Rules of the Game

1. Question cards are available from the scorer, who will be at the base.
2. You can only receive one question card at a time, but (after Question 1) you have to first return the previous question card with the answers filled in.
3. A different team member must be sent back to the base each time.
4. The first team to finish scores an extra 20 points.
5. You must answer all the questions!

QUESTION 1: The Barcelona process

Name 12 of the EU member states and eight of the Mediterranean partners involved in the partnership known as the Barcelona process.
1 point for each correct country
–2 points for incorrect country
Bonus questions (2 points each):
How many countries in total make up the Euro-Mediterranean partnership?
Which of the following is not in the EU?
Lithuania, Norway, Poland, Romania, United Kingdom

QUESTION 2: Geography

Name six European states which have no outlet to the sea.
1 point for each correct country
–3 points for incorrect country
Bonus questions (2 points each):
Which of the following has no border with the Mediterranean Sea?
Israel, Italy, Morocco, Portugal, Syria
Which of the following is **not** a Mediterranean island?
Corsica, Cyprus, Mallorca, Rhodes, the Faroes

QUESTION 3: Population

a) Name the three largest Euro-Mediterranean countries in terms of population.
2 points for each correct answer
–1 for incorrect answers
b) Name a country in the Euro-Mediterranean region with a population of less than 100,000.
c) Which of the following is closest to the total number of people living in the Euro-Mediterranean region?
1 billion
750 million
500 million
100 million

QUESTION 4: Human Rights and the Council of Europe

Name five human rights listed in the European Convention on Human Rights.

3 points for each correct right

–2 points for incorrect right

Bonus questions (2 points each)

How many member states are there in the Council of Europe?

How many member states still apply the death penalty for some crimes?

QUESTION 5: "Meda" countries

Name three Meda countries that are members of the African Union.

2 points for each correct answer

–3 points for incorrect answers

Bonus questions (2 points each)

How many Meda countries are members of the Arab League?

How many Meda countries have **not** ratified the Convention on the Elimination of Discrimination against Women?

QUESTION 6: Young people in the Euro-Med region

List 10 things young people have in common throughout the Euro-Med region.

1 point each for correct answers

–5 points for each incorrect answer!!

Bonus questions: 2 points each

b) Name one Council of Europe publication designed for young people that has been translated into more than five languages.

c) What is the Arabic (or Hebrew, Russian, Turkish…) word for "young people"?

Answers to Question 1: The Barcelona Process
EU member states: (Any 12 of the following)
Austria, Belgium, Bulgaria, Cyprus, the Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, the Republic of Ireland, Italy, Latvia, Lithuania, Luxembourg, Malta, Netherlands, Poland, Portugal, Romania, Slovakia, Slovenia, Spain, Sweden, the United Kingdom (27 countries)
Mediterranean partners: (any eight of the following)
Algeria, Egypt, Israel, Jordan, Lebanon, Morocco, the Palestinian Authority, Syria, Tunisia, Turkey (Libya has had observer status since 1999)
Bonus questions (2 points each):
How many countries in total make up the Euro-Mediterranean Partnership?
37 countries (plus one with observer status)
Which of the following are not in the EU?
Norway

Answers to Question 2: Geography
Any six of the following:
Lichtenstein, Switzerland, Austria, the Czech Republic, Slovakia, Hungary, Belarus, the former Yugoslav Republic of Macedonia, Serbia, Moldova, Andorra, Vatican City.
Bonus questions (2 points each):
Which of the following has no border with the Mediterranean Sea?
Portugal
Which of the following is not a Mediterranean island?
The Faroes

Answers to Question 3: Population
Germany (82 million), Egypt (80 million), Turkey (71 million)
Any of the following: Vatican City (932), San Marino (29,585), Monaco (32,661), Lichtenstein (32,447), Andorra (71,776)
c) 1 billion is closest (Council of Europe member states population: 800 million; Meda partnership countries: 262 million)

Answers to Question 4: The Council of Europe and Human Rights
Can include: right to life, freedom from torture, right to a fair trial, freedom of expression, prohibition of slavery, right to liberty and security of person, freedom of thought, conscience and religion, right to privacy/family life, freedom of assembly/association, right to marry, freedom from discrimination.
47
None (it is still legal in Russia, but there has been a moratorium in place since 1996.)

Answers to Question 5: Meda countries
Algeria, Egypt, Tunisia
8 (Algeria, Egypt, Jordan, Lebanon, Morocco, Palestine, Syria, Tunisia)
None (they all have)

Answers to Question 6: Young People in the Euro-Med region
Use your discretion!
Compass, Education Pack, Domino
"Young people":
in Arabic: (*shabab*) شباب
in Hebrew: (*Tze-rim*) עירים
in Russian: (*Molodezh*) молодежь,
in Turkish: *Genclik* or *Genc Insanlar*

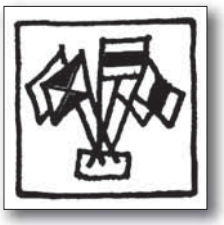
For and against the motion

Which political choices and decisions are best for us?

This is a small-scale organised debate to discuss human rights issues.

Themes

Human rights



Political and institutional context

Intercultural learning

Issues addressed

- Human rights
- Universality and cultural relativism
- Dialogue, debate and differences of opinion

Objectives

- To practise skills of discussion and debate
- To develop critical thinking on key human rights issues
- To understand the connection between human rights and the realities of political life

Level of complexity 2

Group size 9-18

Time 1-1½ hours

Preparation

Prepare three large signs: AGREE, DISAGREE, PARTLY DISAGREE. Put the signs up around the room so that there is space around each for a group to work.

Decide which topics in the handouts you will use for the debate (or use statements of your own).

Materials

Three signs (see above)

A watch, to time the speeches

Flipchart, paper and markers for each group

Instructions

Explain that the activity will take the form of a debate. Participants will be divided randomly to begin with, in order to draw up arguments for different positions but will then have the opportunity to "vote with their feet" after hearing the speeches for each side.

- Check that everyone understands what is meant by the terms "motion" and "amendment". If anyone is unsure, explain the terms using the example under "Further information" (below).
- Indicate the three signs and explain that these will represent the positions of the three parties.
  - AGREE for the government (proposing the motion)
  - DISAGREE for the opposition (opposing the motion)
  - PARTLY DISAGREE for the centrists (also opposing the motion)
- Divide the participants into three groups and invite one group to select one of the three positions, then invite another group to choose one of the other two positions (or they can draw lots); they gather near their sign. Tell them it is not important whether in fact the group believe in the position they have been allocated: the task at first is simply to put the best possible arguments for that position.
- Read out the motion for debate. Explain that the government needs to prepare two short speeches proposing the motion, and the other two groups need to propose amendments corresponding to their positions, with speeches to back them up.
- Tell them the order in which the speeches will be heard:
  - Agree (Government Speaker 1)
  - Partly disagree (Centrist Speaker 1)
  - Disagree (Opposition Speaker 1)
  - Agree (Government Speaker 2)
  - Partly disagree (Centrist Speaker 2)
  - Disagree (Opposition Speaker 2)
- Tell groups that they have 30 minutes to think about arguments for their position, and each group should select two speakers who will speak in the debate. Tell them that each speaker will have only two minutes and the group should think about the points their speakers should make so they complement and do not repeat each other.
- After 30 minutes, bring the groups together and introduce the start of the debate. The six speakers should stand next to the signs corresponding to the position for which they will argue; everyone else should stand in the middle of the room.
- Tell those in the middle that they should no longer consider themselves as members of the government, opposition or centrists: they should now listen to the arguments as objectively as possible and make up their own minds as to which position they most agree with. Explain that, at the end of each speech, they must take at least one step in any direction, to signal their agreement or disagreement with the speech they have heard.

At the end of the debate, ask everyone, including the speakers, to make a final decision and stand by whichever sign best represents their own position. Ask them to look around and make a note of where most people are standing, then invite everyone back to the circle for the debriefing.

Debriefing and evaluation

Participants may want to go on discussing the issue of the debate. Allow anyone who wants to the opportunity to do so, but try to keep this brief, so that the whole group can debrief the activity as a whole.

- What are your impressions of the debate? What did you like or dislike about the process?
- Did you find the discussion useful and did it change anyone's opinion on the issue?
- Which arguments did you find most convincing and why?
- How much were you influenced by the arguments themselves, and how much did other factors play a part? (For example, the group you were in first, the people who were speaking, the rhetorical skills of the speakers)
- Was it difficult to select one position at the end? What made the choice difficult or easy?
- What relation does this issue have with human rights? Did the debate help you to understand human rights issues any differently?
- Do you think that regional factors played any part in the way people voted at the end? Is this issue viewed any differently in different parts of the Euro-Mediterranean region?
- Do you think that young people view this issue any differently from other members of the population? If so, what might be the reasons for this?
- Would you like to have had more information on anything discussed in this debate? *(Here you could draw up a list of issues that participants would like to pursue further.)*

Tips for the facilitator

You could get the group to decide which of the motions they would find most interesting to discuss, or make the choice beforehand. Write up the motion, when the decision has been made, so that everyone can see it.

- Make sure that everyone understands the amount of time there will be available for speeches and that the Chair will take a strict view of speakers who exceed their time limit! Emphasise to the groups that they should help the speakers prepare the speeches since they will be putting the group's position in the debate. They could start by making a list of all the arguments they want to make and then dividing them between the two speakers.
- You may wish to give groups copies of the Universal Declaration of Human Rights (UDHR) or at least of the relevant rights for the debate.
- Check that the two 'opposition' groups understand that they need to propose amendments to the motion. You may want to ask them to let the Chair know these before the start of the debate, and write them up so that they are visible

to the rest of the group once the debate starts. You should also make sure that the centrist and the opposition amendments are indeed representing different positions.

- You may want to invite someone in the group to act as Chair for the debate and someone else to be timekeeper. In this case, make sure that the Chair understands that his/her task is to remain outside the debate and simply to keep order while the speeches are going on. S/he needs to call the speakers in turn, according to the order they were given in the instructions, and make sure that speakers do not exceed their time limit.
- The Chair should also remind participants that they must take at least one step after every speech. This will give an indication of how people are responding to the different positions.
- After the official speeches, and if you have additional time available, you could open the floor to other speakers. Allow them no more than one minute to put their point of view.

At the end of the debate, emphasise that people need to make a decision in favour of one of the three positions – either for the government motion or for one of the amendments proposed by the opposition parties.

Variations

You could allow participants to choose which group they want to join after they have heard the motion. They could also be given the chance to choose the topic for debate, though this will add a little to the time required. Read out all five possibilities for the motion (and others of your own, if you wish), then ask them to select the one they would most like to debate. You may need to point out that the debate will be most interesting if there is a good range of opinions on the selected issue.

The topics can also be debated using different methods of discussion, for example, methods used in the *Compass* activities "Where do you stand?", "Electioneering" or "Let's talk about sex".

Ideas for action

Encourage participants to look at their country's national budget and try to identify the relative amounts allocated for:

- Military spending
- Education (or young people, if there is a separate budget for this)
- Social security (including homelessness, if this is identifiable separately)
- Homeland security (police and law-enforcement agencies)

Then discuss and compare the results:

- Does the relative weight for each of these items differ significantly from one country to another?
- Do rates of taxation differ significantly?
- How would they allocate spending if they were members of the government?

Suggestions for follow-up

Depending on which motion the group discussed, you may want to pursue some of the other human rights issues raised in the different proposals:

- The activity "Money to spend" in *Compass* looks at the tension between military spending and securing human rights.
- "Chahal vs. UK", available in *Compass* online, is a mock trial which looks at the rights of a suspected terrorist.
- The activity "Children's rights" in *Compass* provides an introduction to the Convention on the Rights of the Child, or "Take a step upwards" (*Compass* online) looks specifically at the right to participation for young people.

Further information

A motion is a proposal which will be put to the vote, for example: "The Government should not spend any more money on transport until the housing problem has been fully resolved." An amendment is a change which one party might propose in order to make the original motion acceptable. For example:

- "The government should not spend any more money on *roads* until *90% of those currently homeless have been housed*."
- Or "The government should *continue to improve the* transport *system irrespective of other* problems."

Articles from all international documents on human rights can be found at: www.ohchr.org/english/law/index.htm.

Motion 1:
Article 9 of the International Covenant on Civil and Political Rights (ICCPR)
Articles 9, 10 and 11 of the Universal Declaration of Human Rights (UDHR)

Motion 2:
Article 11 (part 1) of the International Covenant on Economic, Social and Cultural Rights (ICESCR)
Articles 22 and 25 of the UDHR

Motion 3:
Articles 9 and 11 of the ICESCR
Article 25 of the UDHR

Motion 4:
Articles 1 and 2 of the UDHR

Handouts

Possible topics for debate

The government should be able to hold people without charge in order to address the threat from international terrorism.

The government should raise taxes to eliminate the problem of homelessness.

The government should cut military spending and redistribute the money to ensure that no-one lives below the poverty line.

The government should ensure that young people have exactly the same rights as older people.

The government should abolish visas for all young people coming to study or to participate in a youth exchange.

Ideal woman – Ideal man

Ten things you want in a woman or a man!

Participants choose qualities they would like to see in an ideal man or woman.

Themes

Gender equality

Intercultural learning

Human rights

Level of complexity 2

Group size Any

Time 40 minutes

Issues addressed

- Gender stereotypes
- Cultural perceptions of women and men
- Women's rights

Objectives

- To explore perceptions about women and men in different cultural contexts
- To identify stereotypical thinking in relation to gender
- To introduce the idea of women's rights

Preparation

Print out or write out the list of qualities (see "Handouts"), ideally on small pieces of sticky paper or sticky notes. You need a complete set for each small group.

Make a large cardboard or paper cut-out of a woman and one of a man. If you have more than 12 participants, you may need to make more figures.

Make sure that you have enough space for the groups to work around their figure.

Materials

A large cut-out of a woman and one of a man

A list of qualities for each cut-out

Flipchart and marker pens.

Instructions

- Divide participants into small groups, ideally of mixed sex and 4-6 people.
- Explain that the groups will be building an ideal man or an ideal woman! Give each group a list of qualities and the corresponding figure.
- Tell participants that they need to select the 10 qualities, from those written on the sticky notes, that they regard as most important. They are allowed to substitute any two qualities from the list for two new ones of their own choice – but these should be unanimously agreed by all members of their group. They should stick their final 10 qualities on the cut-out figure.
- When they have finished this part of the activity, invite the groups to walk around and look at the ideal men and women created by other groups.
- Invite them back into the circle for the debriefing and evaluation.

Debriefing and evaluation

Start by asking the participants about how the activity went, then explore with them some of the related issues:

- How did you decide on the features? Did you manage to reach consensus?
- Were there any major differences of opinion in your group? Could any of these be explained by different cultural perceptions?
- Are you surprised by any of the features chosen by other groups?
- Are there certain features that we tend automatically to associate with women or with men? What can you say about women or men who do *not* have these qualities?
- Do you think that in 30 years' time you will draw up the same list of qualities?!
- Do you ever feel under pressure to conform to certain stereotypes about your gender? Can you identify stereotypes in the thinking today?
- Do you think that men and women in your society have equal opportunity to realise their potential? What are the obstacles for women or for men?
- How can young people help to remove some of these obstacles?

Tips for the facilitator

Try to create a good sex balance in the small groups and if possible a regional/ cultural balance as well.

- Explain that the aim of the activity is to explore differing perceptions about men and women, rather than to convince others that certain perceptions are correct. People should choose the qualities on the basis of their personal feelings and should not try to hide these, or guess at what might be the politically correct answer!
- In some cultures, the way women are portrayed can be a sensitive issue. If you think that the cardboard images could be offensive to people in the group, you could simply provide flipcharts with the appropriate labels, so that groups can use these rather than some visual representation.
- The first six qualities relate only to one gender and should be given to the appropriate group (for example: give the quality 'a good father' to the group working on the ideal man)

If the participants are not already aware of it, use the brief information on women's rights at the end of this activity to close the session and provide some indication of the progress that has been made in recognising the rights of women internationally. Participants may wish to explore the commitments made by their own governments and compare this with the situation on the ground.

Variations

You may wish to use different variations to explore the group's perceptions about

- Their own gender
- The opposite gender

For example, by creating single-sex groups or asking everyone to work first on the image of a woman, then of a man. You may also want to ask groups to come up with their own lists of qualities rather than those you have provided.

Ideas for action

Try to contact local organisations working on gender issues and invite a representative to come and talk to the group. Encourage the group to prepare questions beforehand.

Suggestions for follow-up

Make a list of the ways that members of the group feel under pressure to conform to particular stereotypes or prejudices, and the behaviours or attitudes that put them under pressure. Draw up an action plan with the group to reduce or eliminate this behaviour.

Further information

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), adopted in 1979 by the UN General Assembly, is often described as an international bill of rights for women. It consists of a preamble and 30 articles and has been adopted by over 90% of the member states of the United Nations.

CEDAW defines discrimination against women as "any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field."

By accepting the convention, states commit themselves to undertake a series of measures to end discrimination against women in all forms, including:

- to incorporate the principle of equality of men and women into their legal system, abolish all discriminatory laws and adopt appropriate ones prohibiting discrimination against women;
- to establish tribunals and other public institutions to ensure the effective protection of women against discrimination; and
- to ensure elimination of all acts of discrimination against women by persons, organisations or enterprises.

Source: www.un.org/womenwatch/daw/cedaw/index.html.

Handouts

The list of features. (The first six features need to be allocated to the appropriate groups; both groups should get the "Ideal person" list.)

Ideal woman qualities		
Good mother	Looks after her parents	Perfect housewife

Ideal man qualities		
Good father	Looks after his parents	Supports his family

Ideal person qualities		
Active in the community	Ambitious	Assertive
Career-orientated	Cheerful	Co-operative
Contented	Courageous	Creative
Doesn't drink/ smoke	Easy-going	Emotionally strong
Financially secure	Fun to be with	Forgiving
Good cook	Good figure	Good-looking
Hard-working	Honest	Humble
Independent	Inquisitive	Intelligent
Intuitive	A leader	Loves children
Loving	Loyal	Married
Modest	Multi-tasker	Passionate
Patient	Patriotic	Peaceful
Physically strong	Polite	Positive in outlook
Practical	Respectful	Respected in the community
Religious	Responsible	Risk-taker
Self-assured	Sensitive	Sincere
Single	Sociable	Social conscience
Sporty/ athletic	Straightforward	Tolerant of difference
Team player	Trusting	Trustworthy
Understanding/ empathetic	Young	Warm/ caring

Let's cross the sea

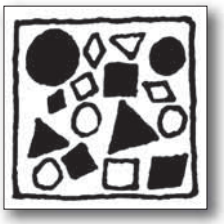
Pack your bags – you're moving house!

This activity involves individual reflection and group discussion on perceptions of, and fears about, migration in the Euro-Mediterranean region.

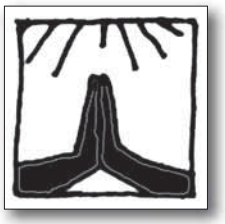
Level of complexity 2

Themes

Intercultural learning



Diversity and minorities



Religion and tolerence

Group size Any

Issues addressed

- Cultural and religious stereotypes
- Occidentalism and Orientalism
- Life as a young person in the Euro-Mediterranean region

Objectives

- To discuss different stereotypes of people in the Euro-Mediterranean region
- To promote greater understanding of the participants' societies and cultures
- To think about sources of information and misinformation

Time 1 hour 40 minutes

Preparation

Label two boxes or bowls: one "Moving to the North", the other "Moving to the South".

Make sure you have enough space for the working groups.

Materials

Small pieces of paper, pens, two boxes or bowls, flipchart paper

Instructions

The activity is split into four stages of 10, 40, 20 and 30 minutes each.

Stage 1: What concerns us? (10 minutes)

- Show the group the two boxes and ask them to imagine that they have to move home to the other side of the Mediterranean – to the South, if they live on the North side, or to the North if they live on the South side. What would worry them most about living in this new region?
- Hand out small sheets of paper and ask participants to write down their concerns – as many concerns as they wish, but each concern on a separate piece of paper. These can be anonymous.
- When they have finished, the papers should be put into the appropriate box.

Stage 2: Discussing the concerns (40 minutes)

- Divide participants into an even number of groups, making sure that people from the Northern and Southern countries are well mixed in each group. There should not be more than five people in each group.
- Distribute the "Northern" papers among half of the groups and "Southern" concerns among the other half. Ask the groups to read aloud (within the group) the papers they receive and discuss each concern among themselves. Ask them to consider, in particular, the following issues:
  - Do they share the concern?
  - How, if at all, could they reassure someone who had this concern?

Stage 3: Preparing the presentations (20 minutes)

- Ask the groups to use the next 20 minutes to produce a flipchart presentation for the other groups.
- They should concentrate on the specific concerns they discussed and try to present what they have learnt about the different regions from other people in the group.

Debriefing and evaluation

Stage 4: Each group presents their results using a flipchart (30 minutes), answering:

- What are your feelings about the discussions that have just taken place?
- Were you surprised either by people's concerns about the area you live in or by what you learnt about other regions?
- What was the basis of people's concerns? Media reports, friends or relatives' experiences, personal experiences – or what?
- Do you have fewer concerns than you had at the beginning of the activity? Do you have a different image of the other region?

- Why do you think that mistaken perceptions occur? What are the sources for most of your information relating to other cultures?
- Do you think all people who migrate in the Euro-Mediterranean region have to face those fears?
- Do you think there are more differences or more commonalities between young people in different parts of the Euro-Mediterranean region?
- What can we do to try to arrive at a more balanced picture of other parts of the Euro-Mediterranean region?
- How can we help to break down the stereotypes which are prevalent in our culture and, in particular, among young people?

Tips for the facilitator

Some people may wonder whether they are currently living in the North or the South! You may want to limit North and South to "North of the Mediterranean" and "South of the Mediterranean", or else allow participants to decide for themselves where they feel they are currently living. Ideally the result should be that roughly half of each group come from one region, half from the other.

- When people are writing down their concerns, encourage them to be open and honest in what they write down, but remind them to be sensitive to others in the group. Explain that part of the purpose is to explore existing prejudices, so people should not be shy about expressing these.
- The activity is very effective, but can also be very controversial if you have groups representing different Euro-Mediterranean regions. You should be sure that the participants feel comfortable enough with each other to share their concerns, and also that they will be sensitive when it comes to discussing them. You may want to establish some ground rules at the beginning of the activity and you should certainly be ready to address any possible conflicts, should these arise.
- Everyone should be encouraged to write down at least one concern.
- Suggest that groups start working on their flipcharts at least 20 minutes before the end. They need to produce something visual that the other groups will understand and find interesting, and which responds to the specific concerns they discussed in their group. You can invite groups to present their results, or you could simply hang up the flipcharts and give people a few minutes to look at them. In either case, then invite comments to the group that prepared each one.
- If the flipcharts are general in the points they try to present, some people may feel at the end that their own concerns have not been heard. In this case, you could give people the opportunity to ask the groups specifically how they addressed the issue. However, you should try to limit this in the debriefing, in order to avoid repeating discussions that some groups have already had.

You may want to introduce the concepts of Orientalism and Occidentalism: ask participants what they already know about these concepts and whether they find these terms useful in explaining the discussion they have just been having. You can find background information in Chapter 3 on intercultural learning; and you may also want to consult the relevant terms at http://wikipedia.org.

Variations

You could use the method in "Let's talk about sex", which can be found in *Compass*, to address the concerns in a more public way. This will have the advantage that everyone will take part in the same discussion, but the disadvantage that you will probably not have time to address all concerns.

Ideas for action

Encourage participants to find out more about issues in their own society that give rise to negative images of other cultures. They could write a letter to a local newspaper or even write their own article to dispel some of the more destructive myths. Some of them may wish to publish an account of lessons learnt from this activity, either in their own country or on an international forum like Salto-Youth Euro-Med (www.salto-youth.net) or the Euro-Med Youth Platform (www.euromedp.org).

Suggestions for follow-up

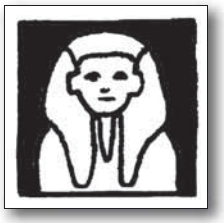
The activity "Can I come in?", in *Compass*, is a role-play looking at the plight of refugees and could be a strong follow-up for this activity. You could also look at some of the activities in this T-kit on diversity and minorities – for example, Activity 23, "Reshaping racism", which deals with racist attitudes and how they can be transformed.

Look around you!

Look around: what do you see of the past?

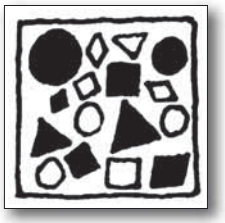
This is an activity based in the community, in which participants explore the city and find traces of history and culture.

Themes



History

Intercultural learning



Diversity and minorities

Level of complexity 3

Group size 9-30

Time Half a day

Issues addressed

- Historical awareness
- Minorities and majorities
- Local history

Objectives

- To be able to "read" the cultural and historical signs around us
- To learn about similarities and differences between the localities of different group members
- To identify and discuss the challenges of such realities for youth work in the Euro-Med context
- To develop skills of exploration, observation and working in a team

Preparation

Find out a bit beforehand about the city where you will do the activity. In particular, try to find some local information about the different neighbourhoods, so that you can identify areas with different cultural perspectives. You will need to select and mark on the maps as many separate neighbourhoods as there are small groups.

Photocopy the maps and the handout (at least one of each for each group).

Materials

Maps of the town (one for each group) and copies of the handout
Notebooks and pens
Flipchart paper and marker pens
A camera for each group (optional)

Instructions

Introduce the aims of the activity, the time schedule and practical details of the task. Explain that participants will work in small groups in different parts of the city, to explore the local history.

- Ask them to form groups of between three and six people, and show them the neighbourhoods you have selected and marked on the maps.
- Provide each group with a map, paper for making notes, and the list of questions (see Handouts). Go through the handout with them and make sure that the task is clear to everyone.
- Explain that the groups will have two hours to carry out the activity, after which time they will all return to discuss the results in plenary. Encourage groups to think about how they will present their findings to the other groups.
- When the groups arrive back, give them 20-30 minutes to think how they will present their findings to the others and to prepare any visual material. Provide them with flipchart paper and marker pens, and remind them that they need to address the points outlined in the handout.

Invite each group to present their findings to the others. Then run a general debriefing and evaluation of the activity.

Debriefing and evaluation

Begin by asking each participant in turn to choose one word to express his/her feelings about the activity. Then use some of the following questions to explore conclusions and general impressions:

- Was it hard to find signs of the past in the neighbourhood you were given?
- Did you approach people to receive information? If so, what was their reaction?
- Did any of the information you gathered conflict with your existing knowledge or with what is said about the area in public documents (for example, in guidebooks or articles in the press)?
- Did you find any evidence of groups that once lived in the area but do not any longer? If so, how do you think this came about?
- Were you surprised by any of the findings of the other groups, or by what they considered to be historical signs? If so, what was surprising?
- Did you notice any similarities with your own city? Do you see any differences?
- Did you find any features that might be common throughout the Euro-Mediterranean region? Did you find anything that might be specific to this region?

Tips for the facilitator

The activity can be useful as an exploration of history; but, if you also want to explore multicultural aspects, it is important to speak with local people beforehand in order to understand the real history of different communities and to identify possible risks.

- When creating the groups, try to make them as diverse a group as possible.

- If you have participants from the city being explored, you may prefer to put them all in one group, to prevent them from "informing" the foreign participants.
- You may wish to run the activity as two (or even three) separate sessions, and give people time before and after the actual exploration to reflect on some of the issues.
- If you have two or more sessions available, it would be interesting for participants to produce a photographic record of their findings, and for the groups to share these when they present their results. If digital cameras are available, together with some means of projecting the photos, then the groups can present their results as a slide show. However, in this case, they should be selective about the pictures they show and the reasons for doing so.
- Presentations should be kept relatively brief! This will make the groups focus on what was most important in their findings.

Variations

The focus of the exploration can be altered to suit the realities of the locality where you are working, the group you are working with and the time available. You may want to draw up your own list of questions – or add to those on the handout – to give a different emphasis to the activity. For example, groups could research specific issues connected with the history of a particular group in a given neighbourhood, or the influence of religion on the neighbourhood's development.

Ideas for action

Produce an "alternative" history of the area in the form of an exhibition or else a presentation and open discussion. Invite local inhabitants to take part in compiling it or to help fill gaps in the information.

Invite a local expert to give a presentation about the history of the city, and encourage participants to compare this version with their own findings. You could also look at historical documents or visit local museums or exhibitions to see how the area is presented in the "official" histories.

Suggestions for follow-up

The activity "Memory tags" in *Compass* online looks at official memorials where the participants live. You can use this, or "Creating memories" in this T-kit, to look at the way the state tries to record and influence perceptions of history.

If you want to pursue the minorities theme further, the Activity 2 "All that we are" in this pack can be used to initiate a process of reflection and discussion.

Further information

This activity is a modified version of "Multicultural realities of Alexandria", which was used on the training course Citizenship Matters: Participation of Women and Minorities in Euro-Med Youth Projects, Alexandria, Egypt, April 2004.

Handouts

Handouts in envelopes for group presentations in the plenary.

Look around you!

You have been given a particular area (marked on the map) to explore in the next 2 hours. In this time, you need to identify some of the key historical and cultural landmarks of your area, so that you can tell a "story" about how it has developed. Look out for as many of the following as possible, and make a note of them:

What are the earliest landmarks you can find?

Can you see any particularly significant events or landmarks in this area, such as a synagogue, a monument, a mosque, a market or government buildings?

Can you say anything about the different kinds of people who "use" this area?

Can you see how the area has changed over time, for example, in economic terms or in terms of the people who live here?

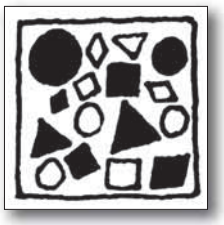
Is there anything unexpected, anything that does not "fit" with everything else?

Lose yourself

Can you lose yourself and still be you?

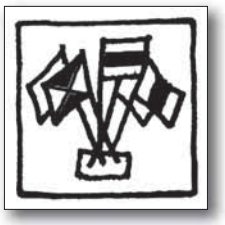
Participants reflect on the most important aspects of their identity – and then compare them with other people's.

Themes



Diversity and minorities

Intercultural learning



Political and institutional context

Level of complexity 2

Group size Any

Time 90 minutes

Issues addressed

- Identity and how we relate to it
- The challenges faced by young people in minority groups in the Euro-Mediterranean region
- Living with diversity

Objectives

- To become aware of other people's understanding of identity and the importance it assumes in their lives
- To experience what it might feel like to "lose" or change your identity
- To discuss how we can be respectful towards the self-identities of others

Materials

Flipchart; paper and pens for each participant

Instructions

- Ask participants to brainstorm what they understand by the word "identity". Write their answers on a flipchart.
- Hand a piece of paper to each participant and ask them to divide it into eight sections. In each section, they should write down one element in their own identity, so that the whole piece of paper covers what they consider most essential to themselves. Allow about 10 minutes for this part of the activity.

- Tell them that they now need to remove three elements of their identity! They should take out those that they consider least important to themselves, without which they can still maintain their sense of self. Ask them to cross out these three items.
- When they have done that, ask them to remove two more; and then a further two. They should now be left with just one element.
- Invite them to get into small groups and talk about the identity they put down on the paper to begin with and the elements they felt able to remove. Why did they choose to remove these elements and not others? How do their choices compare with others in the group? Allow 30 minutes for these discussions.

Ask each small group to present any general conclusions to the remaining participants. Then move onto a general debriefing and evaluation.

Debriefing and evaluation

Begin by asking what participants felt about the activity as a whole; then discuss issues related specifically to minorities:

- Was it easy to come up with eight aspects of your identity? How did it feel to remove parts of that identity?
- Do you see any interesting patterns or differences between people's choices?
- Did people's choices follow any national or regional patterns? For example, was it possible to say that European participants had a common approach, or South Mediterranean participants had another?
- Were you surprised by anyone else's choices?
- In real life, have parts of your identity ever felt threatened, or have you ever felt that you were being asked to give up a part of yourself?
- What did this feel like and how did you react?
- What are the different ways we might "threaten" people's sense of identity?
- Do you think there are people in your community who feel threatened in any of these ways? Do you think you have ever played a part in challenging someone's identity?
- What challenges do young people in minority groups face in your community or country?
- What can you do to support them in facing these challenges?
- If we did this activity again, would you put down different aspects of your identity or you would keep the same ones?

Tips for the facilitator

Try to be aware beforehand of any potentially sensitive areas, for example, if there are participants who are likely to feel that their identity is challenged by other communities represented in the group. If this is the case, you may want to speak to them beforehand, and be aware that the issue may dominate discussion later on.

- Some participants might find it difficult to "cross out" parts of their identity. Try to explain that this will be discussed in the debriefing, but you could also give people the option of making a fresh choice, this time selecting five elements rather than eight (for example).

- Depending on how comfortable the participants feel with one another, try to create variety when breaking them into small groups, for example, by mixing European and Mediterranean participants, northern and southern participants, minority and majority representatives (if this distinction can be drawn at all). However, you should be sensitive to the possibility that there may be groups or individuals who will feel uncomfortable discussing these issues with some people in the group. In such a case, try to create "safe" groups to begin with.
- You may want to give participants a list of specific issues to address in the small groups. For example:
  - How do the eight characteristics chosen by people in your group compare from one person, or one region, to another?
  - How did you go about selecting the parts of your identity that were more or less important?
  - How do the single characteristics differ from one person or one region to another?
  - Are you surprised by any of the choices made by other participants?
- You may want to ask groups to appoint a rapporteur to present the main issues discussed in the small groups. Try not to let the presentations be too detailed or too long: ask simply for a summary of the main discussions.
- Bear in mind that majority-group identities often feature personality traits, such as being amusing, generous, warm-hearted and the like. In contrast, minority-group identities and groups perceived to be "lower" in status tend to feature things like nationality, gender, race and so on. One way to understand this is that majority groups are often unaware of certain aspects of their identities because these are perceived to be the norm. In a dominant white society, for example, white people rarely think about being white, while black people have no choice but to think about being black.

You could explore some of these issues by asking the group to compare the selected characteristics from minority/majority groups and asking members of each group the reasons for their selection: why they included or omitted such things as skin colour, gender or nationality as elements of their core identity, for example.

Variations

Carry out the activity the other way round! Start by asking participants to select one key characteristic, and then build up gradually to create a fuller sense of identity, consisting of eight (or more) characteristics. This may be a more comfortable option to use with groups that could feel insecure about "losing" elements of their identity. Discussion can then centre around points of similarity between different individuals or groups.

Ideas for action

Find out which minority groups are living in your neighbourhood and organise a cultural evening involving as many of them as possible.

Suggestions for follow up

If you want to explore identity and minorities, try some activities from the *All different – All equal* education pack: "First impressions" looks at how we make assumptions about people based on very little real information; "One equals one" deals with stereotypes.

Further information

This activity is adapted from Liza Chambers, *Soliya online curriculum*, 2006

Making memories

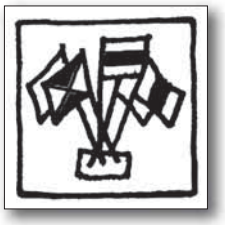
What do you want to remember about the past?

This is a drama activity in which participants create a monument with their own bodies.

Themes

History

Peace and conflict



Political institutions

Level of complexity 2

Group size 10-30

Time 60 minutes

Issues addressed

- Perceptions of historical events
- Local or national symbols
- Heroes and heroines

Objectives

- To encourage a critical attitude towards symbols of the past
- To draw attention to the way history is recorded
- To give physical expression to ideas or concepts that we would like to be remembered

Preparation

None

Materials

A large room

Instructions

Explain that the participants will work in small groups to create a monument using their own bodies. Each group will have to agree on one event, person or community that they want to celebrate and record for future generations.

- Ask participants to get into groups of four to six. They have 20 minutes to discuss, agree on and then create their monument. They should also decide on a title.
- Each group presents its monument, without saying anything about what it is supposed to portray. Those who are observing may walk around and try to guess the title or theme, and they may also ask questions about the meaning of certain parts, as long as these do not refer to the whole monument or to the overall theme.
- For each monument, give the observers a chance to guess what they think it was meant to be showing, and then ask the group making the statue to respond with the correct answer.

Debriefing and evaluation

Discuss some of the following issues with the group as a whole:

- Was it difficult to decide on a theme and an idea for the monument?
- How easy was it to guess the themes of other monuments? Were they similar to those we see around us in our towns or villages?
- Are monuments in one country similar to those in another? What similarities or differences have you noticed?
- What can you say about monuments to the same event in different countries, particularly where the monument may be related to a war between the countries?
- What kind of feelings do monuments usually aim to arouse?
- Which general themes are "celebrated" on your streets at home? Who decides which themes should be portrayed – and do you agree with these decisions?
- Which other methods or forms are used to represent and remind us of the past? How do these attempts to recapture history differ from monuments?
- To what extent do monuments and memories in your country reflect the history of its Euro-Mediterranean relations?

Tips for the facilitator

When setting the initial task, allow participants complete freedom in deciding how specific they wish to be in choosing their subject. They may want to celebrate something as general as peace or dignity, or they may choose a particular individual or date to remember.

- This activity can be very powerful and can provoke strong feelings, particularly if there are participants from groups that are in conflict with one another. You should be sure that you know where the potential areas of conflict may lie and how you might deal with them, before trying it out.
- Try to create groups that reflect cultural, national and gender diversity, rather than homogenous ones, which may share similar perceptions of the past.

Variations

As an alternative, participants could be given the task of creating a monument out of different materials (paper, card, wood, etc.) instead of using their bodies. This has the advantage that the monuments can themselves become a fixture in the room where you are working, a reminder of the participants' initial perceptions.

You may wish to provide the groups with themes to work on, rather than asking them to decide on this among themselves. This might be helpful either when time is short or when there are sensitive issues that you do not wish to address in this forum.

Ideas for action

Ask participants to carry out a study of monuments or other official representations of the past that are to be found in the local neighbourhood. Ask them to think about the extent to which these monuments might have influenced their view of the locality. Would the presence of other monuments have encouraged a different view?

Suggestions for follow-up

You could follow up this activity with "Heroines and heroes" from *Compass*, which looks specifically at gender stereotypes and the role they play in the retelling of history. Alternatively, try Activity 6 "Did I forget something?" in this T-kit, which looks at personal memories of conflict and points up the selective nature of the way we perceive past events.

Further information

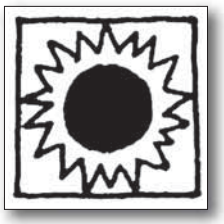
The activity was inspired by the work of Augusto Boal, founder of the Theatre of the Oppressed, and also by an activity in www.facinghistory.org. Various other methods of the Theatre of the Oppressed can be found in: Augusto Boal, *Games for actors and non-actors*, London: Routledge (1992) or at www.theatreoftheoppressed.org.

Mapping the globe

If you don't look after the environment, it won't look after you!

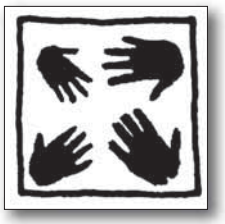
The activity uses mind-mapping to highlight the connections between human rights and the environment.

Themes



Environment

Human rights



Participation

Level of complexity 3

Group size 9+

Time 90 minutes

Issues addressed

- Environmental protection as a human rights issue
- The rights to health, food and water
- The interdependence/connections between environmental issues and human rights

Objectives

- To understand the close connection between environmental questions and human rights
- To explore the meaning of the rights to health, food and water
- To develop skills of co-operation and analysis

Preparation

Print or write out the key terms of the handout on sticky notes or coloured paper for each group (three groups altogether).

Prepare a large sheet of paper for each group: this could be two pieces of flipchart paper taped down the middle. In the centre of each group's sheet, write one of these:

- The right to health
- The right to water
- The right to food

Ensure you have enough room for three groups working around their sheet of paper.

Materials

Copies of the role-cards and the scenario for the four actors

Notepaper and pens for participants

Instructions

Ask participants what they know about the rights to health, food and water. Give them the basic information at the end of this activity if they are not aware of it already.

- Explain that the activity will explore the connection between these human rights and environmental protection, using the process of a mind map. Give an example of a mind map (see Handouts) if participants have not used this method before.
- Divide participants into three groups, and allocate one of the rights (to health, food or water) to each group. Give each group the flipchart paper you have prepared and a set of cards with the key terms on them.
- Tell groups that they have 45 minutes to produce a mind map connecting up as many of the key terms as they can. Explain that if the connections are not obvious to others, they will need to provide information on their diagram, for example by writing in the connecting links between two terms. They may also wish to include more key terms of their own. Provide them with some spare blank pieces of paper or sticky notes in case they need to do this.
- After 40 minutes, invite the groups to look at the mind maps produced by other groups. Ask them to make a note of anything that is not clear or where they need further information from the group responsible.

Bring all participants back together for the debriefing and evaluation.

Debriefing and evaluation

How did you find the task? Was it easy or difficult? Was it enjoyable?

- Did you manage to include all the key terms in your map? Could you have done with more time?
- How easy was it to identify the links? Which ones were least obvious?
- Was the task helpful in clarifying concepts or in seeing connections?
- Did you learn anything new from anyone in your group?
- What did you notice about the maps produced by the other groups? Did you have any questions?
- What are the main conclusions you would draw from the discussions you had?
- Do you think it makes sense to talk about the right to environmental protection?
- Do you notice examples of the environment affecting people's rights in your society? Do you notice them in other parts of the Euro-Mediterranean region?

- How can you help to protect the environment in your everyday life?
- Are young people conscious enough of the links between human rights and environmental protection? Can you think of ways to make the links more explicit?

Tips for the facilitator

You may need to familiarise yourself with some terms used in this activity before you introduce them to participants. You can find more about the key terms in Chapter 10, "Environment". If you decide to supply some of this information to participants while they are working, you should probably allow them more time for the mind maps.

- It is also important to familiarise yourself with the mind-mapping tool: look at the example below and make sure you are happy about explaining it to participants. Work on a few branches with them before asking them to do their own mind map.
- When groups do their own mind maps, encourage them to be creative and include details or visual aids such as icons, drawings, arrows or highlighting.
- When the groups have finished their mind maps you could simply invite them to walk around and look at the mind maps of other groups. If groups do want to present their results, they should be advised to talk briefly about the process, perhaps focusing on difficulties or points of disagreement, rather than trying to talk through the mind map itself.

You can find a summary (below) of the human rights that groups will be working on. For more general information about human rights, consult Chapter 5 on human rights.

Variations

An easier version of this activity could involve participants brainstorming the key terms to start with, and then trying to build their mind maps using these terms. This will involve slightly less specialised knowledge of environmental issues and may be less intimidating for participants.

Ideas for action

Draw up a list of specific ways the group can help to protect the environment. Help them put the ideas into practice!

Suggestions for follow-up

You can look at some other activities on the environment in this T-kit: 16 "Natural beauty" or 24 "Responsible tourists". Alternatively you could develop the human rights theme further by using some of the activities in that section. Activity 21 "Pieces of cake" looks at the right to food and the distribution of resources around the globe.

Further information

The rights to health, food and water

> Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family.
>
> *Article 25, Universal Declaration of Human Rights*
>
> The States Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food …. The States Parties will take appropriate steps to ensure the realization of this right, recognizing to this effect the essential importance of international co-operation based on free consent.
>
> *Article 11, International Covenant on Economic, Social and Cultural Rights*
>
> 1. The States Parties to the present Covenant recognize the right of everyone to the enjoyment of the highest attainable standard of physical and mental health.
>
> *Article 12, International Covenant on Economic, Social and Cultural Rights*

The right to health was recognised as early as 1946, when the Constitution of the World Health Organization (WHO) stated that the enjoyment of the highest attainable standard of health is one of the fundamental rights of every human being.

In 2000, the United Nations Committee on Economic, Social and Cultural Rights, the covenant's supervisory body, adopted a general comment on the right to health that interprets the right to health as enshrined in Article 12 of the covenant. This General Comment interprets the right to health as an inclusive right that extends not only to timely and appropriate health care but also to those factors that determine good health. These include access to safe drinking water and adequate sanitation, a sufficient supply of safe food, nutrition and housing, healthy occupational and environmental conditions, and access to health-related education and information.

In 2002, the committee further recognised that water itself was an independent right. Drawing on a range of international treaties and declarations, it stated:

> The right to water clearly falls within the category of guarantees essential for securing an adequate standard of living, particularly since it is one of the most fundamental conditions for survival.
>
> *Source: www.who.int/water_sanitation_health/rightowater/en*

Human rights and the right to environmental protection

In parts of the Euro-Mediterranean region, as in all other parts of the world, there are people facing acute water shortages, declining fish supplies, deforestation, pollution and other environmental disasters. The victims of these disasters include animals and wildlife as well. More often than not, the humans who are affected are those least able to defend themselves: the poor, the disadvantaged and the marginalised.

The issues of human rights and environmental protection come together in a world that manages to protect and nurture both human and non-human life in a sustainable way. It is increasingly obvious that the questions of environmental degradation and human rights violations are heavily interdependent, and an understanding of the common issues can only help our efforts to work on each of them.

For more on the links between environmental rights and the European Convention, see Daniel García San José, *Environmental protection and the European Convention on Human Rights*, available at http://book.coe.int/. The Declaration on the United Nations Conference on the Human Environment (the Stockholm declaration) is at:
www.unep.org/Documents.Multilingual/Default.asp?DocumentID=97&ArticleID=1503)

Handouts

Role-cards and the scenario

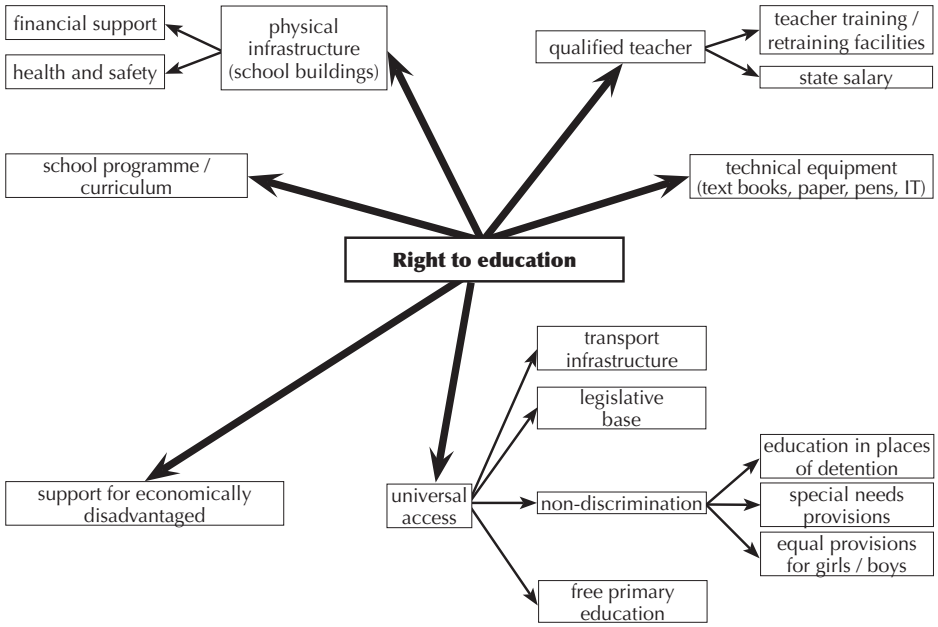
Key Terms

Environmental protection, human rights, agricultural productivity, children's health, coastal systems, diet, economic development, social development, cultural development, food distribution, adequate food, healthy development of the child, infant mortality, land use, nutrition, food resources, arable land, crops, irrigation, dams, immigration, minorities, soil depletion, food and agriculture policies, food safety, pesticides, food security, wetlands, estuaries, fisheries, globalisation, refugees, labour issues, rural development, trade, sustainable development, urbanisation, pesticides, disease, drugs, climate change, natural hazards, local knowledge, pollution, waste, watersheds, rivers, nuclear energy, marine mammals, groundwater, peace, conflict, forest, deforestation, toxins, biodiversity, cultural diversity, Europe, the Mediterranean, culture, the right to property, the right to health, the right to food, NGO, youth organisations

Mind mapping

Mind mapping is a simple and powerful tool, a non-linear way of organising information and a technique that allows the natural flow of ideas to be captured. The purpose is to cluster similar ideas, to see links between them and to pick out the most important issues, particularly when discussing or brainstorming. It is a good way of making sure that all aspects of a situation have been considered. Start with the central issue or question and branch outwards like a tree, extending to make sub-branches and even sub-sub-branches. You should end up with a spider's web of interconnected concepts. For further information, see: www.thinksmart.com/mission/workout/mindmapping_intro.html.
(see next page for an example of a mind map)

Mind mapping the right to education

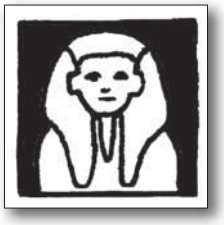


My history

Do things happen to us, or do we make things happen?

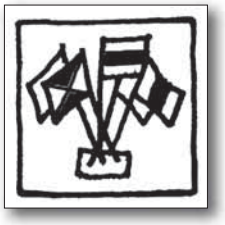
Participants share and discuss their personal histories – and how they connect with history.

Themes



History

Participation



Political and institutional context

Level of complexity 3

Group
Any

Time
1½ hours

Issues addressed

- History, understood as a series of everyday events
- Similarities and differences between the lives of young people in the Euro-Mediterranean region
- Empowerment and the possibility of influencing events

Objectives

- To discuss the way that history is recorded and recalled
- To observe similarities and differences between participants' personal histories
- To consider the possibilities of influencing events in our lives

Materials

A3 pieces of paper (one for each participant), coloured markers and pens

Instructions

Explain that the activity will begin with a period of individual reflection. Participants will then have the opportunity to share their thoughts with others in small groups.

- Give everyone a large sheet of paper and ask them to think about their personal history – from their earliest memory to the present day. They may represent this in whatever form they like: as a letter, a series of drawings, a timeline, etc. They should include anything they want to say about themselves, paying particular attention to any momentous events or turning points in their lives.

- Give them 15-20 minutes for this. Then ask them to get into groups of four or five. Try to ensure that the groups include representatives from different regions.
- Ask the groups to share and discuss the different accounts. Invite them to try to produce a summary of the group's work, concentrating on:

  – What are the main similarities and differences between people's personal histories?

  – Do the differences or similarities seem to depend more on regional/cultural factors, or on personal factors, or on something else?

Give them 40 minutes for this discussion. Bring the groups together and ask them to give a summary of their discussions. Then move on to the debriefing.

Debriefing and evaluation

Do you think the similarities between young people's histories in the Euro-Mediterranean region are more significant than the differences, or vice versa?

1. What was most interesting for you about other people's histories?
2. Were you surprised by anything you learnt about another individual or another region?
3. How easy was it to draw up your own personal history? How did you choose what to put in and what to leave out?
4. Did you give more weight to internal or external influences: did things *happen to you*, or did you *make them happen*?
5. To what extent do you see your personal history as inevitable? Do you think you could have shaped your history differently?
6. How much do you think that past events should influence the future?
7. Can you draw any lessons from this exercise about the way that History is written? How do you think historians "decide" which events to include and which to leave out?
8. Can you draw any lessons about history in the Euro-Mediterranean region, or the way it is presented? Could you draw a different history of the region!?

Tips for the facilitator

This activity may be difficult or traumatic for participants if they have experienced a painful past, so you need to be sure that people feel comfortable in the group and that you will be able to deal with any problems that arise. You may also need to be aware of potential conflicts between members, for example, if their national groups have a history of conflict or oppression.

- Allow participants to choose whatever medium they wish to express their personal histories, and emphasise that the only thing it is important to include is what they think is important. They do not have to include certain events if they do not wish to or if they do not think they are relevant.

- In the debriefing, try to draw discussion away from personal issues and encourage participants to see links between their own histories and those of others. The activity will be most useful if participants can begin to generalise about the role and importance of history for any individual.

It is important to give participants a feeling for their own power to influence events in their own lives, without making them feel in any way responsible for any difficulties they may have encountered so far.

Variations

Participants could be asked to draw a human (or geometrical) figure on paper, with their history as part of this shape, putting internal influences (like career choices or personal relationships) inside the shape and external influences (like school or family) outside.

- If you want to avoid discussion of personal incidents, you could ask participants to think about their local (or national) history in their lifetime.

Ideas for action

Participants could research and try to draw up an alternative history of some event or period of time – perhaps the period of their lifetime. Half of the group could research official accounts of the period, using history books or the media, and the others could research "unrecorded" events. Oral history is a good way to uncover such events: the group could conduct interviews with parents or people of an older generation.

Suggestions for follow-up

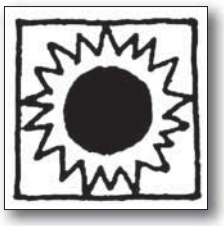
Activity No. 22 "Rebels and freedom fighters" looks at the different ways the mass media report on major events. Participants could use this to look at the way today's events are recorded and then become part of the official history. If you want to pursue the idea of influencing events, you could look at the activity "Our futures" in *Compass*, or "Young people's paradise", No. 29 in this T-kit. In these activities, participants think about how they can shape events in their own locality.

Natural beauty

How did they manage without shampoo?

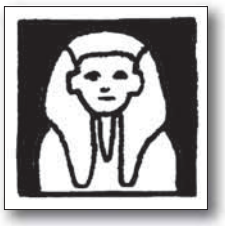
This is a research-based activity, looking at the impact on the environment of cosmetics and the cosmetics industry.

Themes



Environment

Gender equality



History

Level of complexity 4

Group size Any

Time 90 minutes (plus an evening or similar for the preparation)

Issues addressed

- The cultural and biological diversity of the Euro-Mediterranean region
- Local knowledge (see "Further information", below)
- The impact of the cosmetics industry on the environment
- Expectations placed on women regarding beauty and appearance

Objectives

- To understand the impact on the environment of the cosmetics used every day
- To understand the importance of cultural and biological diversity in the Euro-Mediterranean region
- To appreciate the importance of local knowledge
- To develop research and (visual?) presentation skills

Preparation

Ask participants beforehand to talk to grandparents or other people of an older generation in their local community and find out what they used for cosmetics, creams, shampoos and so on in their youth. Encourage the group to find out as much detail as possible and bring the information to the next session.

Ask participants also to bring in leaflets or information on cosmetics and products that they (the participants) use themselves. You can add some printouts from the section "Further information", particularly if the group does not have access to the Internet.

Materials

Access to the Internet (ideally); otherwise printouts from some of the sites in the section "Further information" plus old magazines and newspapers

Instructions

Introduce the activity and ask people to get into groups of about five people. It may make sense to ask people to form groups with others from the same region.

- Explain that participants will have about 30 minutes to produce a collage based on the research they have done and using other materials that you will make available. The theme of the collage should be "Natural beauty in the Euro-Mediterranean region". Tell them they can make use of any of the available resources and whatever they have managed to collect themselves.
- At the end of this time, display the collages in a place where they can be seen by all the participants. Invite people to look at those done by the other groups, and then bring everyone together to discuss the activity as a whole.

Debriefing and evaluation

Ask if anyone has any questions for members of the other groups about their collages.

- Are the messages behind the collages understandable? What do you think each one was trying to say?
- Have the different groups tried to express the same ideas or sentiments? How do you explain the similarities or differences?
- How easy was it to collect the information? Was there some information you were not able to obtain?
- Did anything surprise or shock you as a result of the research you carried out in this activity?
- Are the collages mainly about cosmetics and products used by women or men, or both? Why?
- What are some of the differences between cosmetics and products used today and those used 50 years ago?
- How do you assess or evaluate the difference in the impact on the environment today and 50 years ago? Has the world progressed or regressed in this time?
- Would you like to have more information about the creams or cosmetics that you use? Why do you think it is so difficult to find out about their effects on the environment?
- Do you think that expectations placed upon women concerning their beauty and appearance are justified? What about expectations placed on men? To what extent do they reflect stereotypical gender roles which may legitimise (or not) gender inequality?
- Do you think the reality is the same in all societies in the Euro-Mediterranean area?
- Has the activity made any difference to the way you think about the cosmetics and products you use? Will it make any difference to your behaviour in the future?

Tips for the facilitator

This activity may be challenging for participants if you (or they) do not have access to the Internet. In that case, you will need to do some research beforehand and provide printouts or books and/or leaflets for them to use. But, the more information they can

find, the more interesting and useful the activity will be; therefore it may be worth spending some time with them beforehand, so they know where and what to look for.

When you set the task of creating a collage, you do not need to give them too much guidance on the exact theme: allow them to use their own research to decide how they wish to go about designing it, and which messages they want to emphasise.

If you have the opportunity, you could invite a local expert on cosmetics and the environment to speak to the group beforehand. This will give them more of an orientation, and help to guide their researches.

Variations

Groups could be set the task of investigating different specific aspects. For example, groups could focus on the plants used to manufacture cosmetics (such as jasmine); the testing of cosmetics on animals; the chemical additives used in the manufacture process; the human rights records of the companies involved; waste disposal; and the loss of biodiversity.

If the research element is difficult, you can focus on the local history aspect and make this an activity consisting mostly of interviews with older citizens, with the collages representing the findings.

Ideas for action

Encourage participants to make a pledge to themselves about their behaviour as a result of the activity. The pledges could be kept private (for example, written down and kept private) or they could be made public and put up next to the collages.

If they did not look at human rights in their research, encourage them to follow up some of the companies identified at the Business and Human Rights Resource Centre: www.business-humanrights.org/Categories/Sectors/Consumerproductsretail/Cosmetics.

Suggestions for follow-up

Look at some other activities on the environment in this T-kit, for example No. 24 "Responsible tourists" or No. 14 "Mapping the globe". The second of these activities explores the connections between environmental issues and human rights.

Further information

Looking after ourselves is an important part of our everyday lives. Whatever our nationality or place of residence, we all care about our health and appearance. This has been the case for centuries. The Ebers Papyrus from ancient Egypt describes 700 medicines and 811 prescriptions that can be extracted from plants, animals and mineral resources. The diversity of Euro-Mediterranean biology and geography offers both natural healing and beauty, but the local knowledge required to make use of it is in danger of disappearing.

Local knowledge refers to the knowledge, know-how and practices that have been maintained, developed and transferred (normally orally) by peoples who have had a long history of interaction

with the natural environment. Many different terms are used for this type of knowledge: local knowledge, traditional knowledge, indigenous knowledge, ethno-biology/ ethno-botany/ ethno-zoology, ethno-science, folk science and folk knowledge.

Local knowledge is a growing area of interest, especially in Europe. It has been present for centuries and contains the roots of medicine, the cosmetics industry, meteorology and agriculture. It is becoming increasingly understood that this type of knowledge has central importance for such diverse fields as the prevention of natural disasters, intellectual property, heritage preservation, information technologies, biodiversity governance, self-determination, intercultural dialogue and the eradication of poverty. Throughout the Euro-Mediterranean region there is important local knowledge which can help with all of these issues.

The use of plants in particular, but also of animals and minerals, for health and beauty purposes is one of the best-known and most popular elements of local knowledge. Health practices and theories based on plants, animals or minerals are used to treat, diagnose and prevent illness, or to maintain health and beauty. Plants are used especially for health and beauty. For this reason, ethno-botanists are continually seeking new information from local people all over the world.

The Euro-Mediterranean region is rich in cultural and biological diversity. The people living here have a long history of interaction with their environment. Because it was a major centre of commerce for centuries, the region was like a magnet for bringing local knowledge from all over the world. This region possesses particularly important local knowledge, accumulated over centuries, of medicinal and aromatic plants.

What are these plants and where are they to be found? They are all around us, from northern Europe to the countries of North Africa: daisies, jasmine, peach, cucumber, thyme, apple, arnica, olive, the sandalwood tree, fig tree, carob tree, poppy, aloe vera and so on.

The misuse of traditional medicines and practices can obviously have dangerous or detrimental effects and it is important to distinguish between local knowledge and superstition. It is also important not to over-harvest the natural resources in the Euro-Mediterranean region, particularly in view of the growing interest in herbal/natural health and beauty care, and the commercialisation of this sector worldwide. If not controlled, harvesting can cause the extinction of endangered species and destruction of natural habitats and resources; this is a danger in most Mediterranean countries.

Adapted from C. Durmuskahya, "Natural beauty", *Atlas* magazine, Turkey (December 2006).

Further reading, articles and references

Traditional knowledge in the European context – www.iddri.org/iddri/telecharge/id/id_02_kiene_tk.pdf

A human rights approach to traditional knowledge – http://sippi.aaas.org/Annual%20Meeting/Hansen.pdf

Plants for a future: edible, medicinal and otherwise useful plants for a healthier world – www.pfaf.org/

Planta Europa – www.plantaeuropa.org

Medicinal plants in the Balkans under threat – www.panda.org/about_wwf/where_we_work/europe/what_we_do/danube_carpathian/news/index.cfm?uNewsID=8768

Orange Blue

The earth is blue like an orange

Paul Eluard

The youth exchange was being fantastic, until someone pinned a map of the region being discussed on the wall. That's when conflicts in the group got really serious.

Youth worker

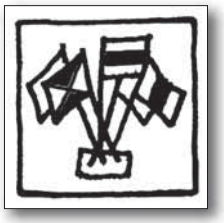
A look at historical representations of the Euro-Mediterranean space and how they may convey ethnocentric views, perspectives on the world. And interests, too.

Level of complexity 1

Group size 5-40

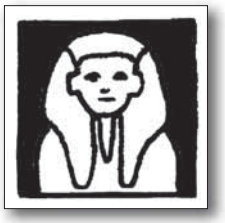
Time 45 minutes

Themes



Political and institutional context

Intercultural learning



History

Issues addressed

- History
- Representations and perceptions of Euro-Mediterranean geography and politics
- World views and the perception of oneself and others in the world

Objectives

- To look at different perspectives of the Euro-Mediterranean space, region and history, and the way it is represented and visualised
- To raise participants' awareness of ethnocentric views and perspectives of the world
- To introduce historical perspectives of the Euro-Mediterranean region and how these may have evolved
- To develop critical thinking and challenge personal perspectives of the world

Preparation

Copy the maps (see "Handouts") onto transparencies for overhead projection or computer files to show them with a digital projector. If none of these is available, you may just photocopy copy the maps in the handouts.

Materials

Copies of the handouts, as above – Flipchart paper – Overhead or digital projector

Instructions

Begin by asking all the participants to stand up. Place a reference point (for example, a pen on the floor) to show where they are now, and tell them to imagine the whole floor is a map. Now ask them to position themselves around the room in relation to the reference point and each other.

- With all participants still on their place on the "map", ask them to tell the others about where they come from (this can be the country, the town or even a district of the city, depending on how international or local the group is).
- Ask them if they want to adjust or change their position after they have seen where the others are.
- Ask them where north and south are on that "map" and why they placed them there. Let them discuss their answers.

Now, ask participants to sit down and show them (project) the Idrisi map.

- Let them look at it for a while and then tell them this a map of the world. Invite them to indicate where their country is on the map (they may simply point with the finger or use a laser pointer, if you happen to have one).
- Encourage them not to give up. If you feel that the group might get "stuck", tell them that the map being projected covers Europe, North Africa and the Middle East but – important detail! – the map has been drawn with south at the top and north at the foot. Can they now place themselves on the map?
- If you made paper copies, you may pass them around and suggest they rotate the page so as to get another perspective on the map.
- What does the Idrisi map convey about the author's perception of the world in his day?

Move on to the debriefing and evaluation.

Debriefing and evaluation

Invite the participants to comment and discuss the following points:

- What are their general impressions about the activity?
- Was it very difficult to place themselves on both maps? Why?
- Did everyone in the group understand that north is now at the top of maps and south at the foot?
- Does being placed in the upper or lower part of the map influence the way we look at other peoples and countries?
- To what extent do the maps we use reflect ethnocentric perspectives of the world? For example, the proportional size of continents, which country or region is in the centre, how borders are drawn and how countries are named?

Round up the activity by telling them more about the Idrisi map and, if possible, by showing other forms of representing the earth (see "Further information").

Tips for the facilitator

The activity works better in international groups because the scale of the Idrisi map hardly allows for the identification of cities. You can get a full-colour copy (copyright free) from wikimedia.org by searching for "Idrisi world map". This is much more practical and clear to use with a digital projector.

Collect other historical or physical maps of the world that show different perspectives. The website http://nonformality.org has a large selection of maps for educational purposes. You can see other "upside-down" maps at http://flourish.org/upsidedownmap/.

Variations

You may take the activity one step further by inviting participants, in pairs or small groups, to place themselves in the others' perspective by "looking" at what the others see, from the place where they live or were born, to their north, south, east and west. Using programmes like Google Earth, for example, can be very useful to show others what you see when you look at where the sun rises and sets.

If you have time and you feel that the group is interested, you may organise small-group discussions of the following statement by James S. Aber: "Any map is the product of human endeavor, and as such may be subject to unwitting errors, misrepresentation, bias, or outright fraud."

- Do participants agree with the statement?
- Do they have examples that could illustrate the point of the author?
- Should we refrain from using maps in Euro-Mediterranean activities?

More maps! If you have the time, you can provide another example of south-on-top maps with the semi-circular one reproduced below. You can challenge participants to identify specific towns because many of the names on it are legible. The Old Slavic map provides a very interesting perspective from the Russian/Slavic point of view.

Ideas for action

Encourage the group to research and share other representations of the world.

Suggestions for follow-up

If you want to continue with mutual perceptions of history, try Activity No. 13 "Making memories".

The activity "All equal – all different", in *Compass*, provides an interesting insight of some views of the world by an Arab/Spanish scholar of the Middle Ages.

Further information

You may want to do more research about maps and how they reflect particular views of the world. In any case, the few lines below give you a little information to start with.

Abu Abd Allah Muhammad al-Idrisi al-Qurtubi al-Hasani al-Sabti, or simply El Idrisi (1100–1165 or 1166), the author of the map being presented, was an Arab geographer, cartographer and traveller from Ceuta.

The original orientation of the map has the south at the top, north at the bottom, east to the right and west to the left. You will note that the Arabian Peninsula is at the centre of the map, probably because of the holy city of Mecca (spiritual centre of the world for the author; Christian maps would present Jerusalem at the centre). It is only rather recently that it has become common to represent the world with north at the top. Not only was it common to put the south on top, but also for a long time the east (or orient, for "orientation") was placed at the top. Seen from far away there is no reason why the earth should be represented with north on top and south below (you can show this with a picture of the earth taken from space).

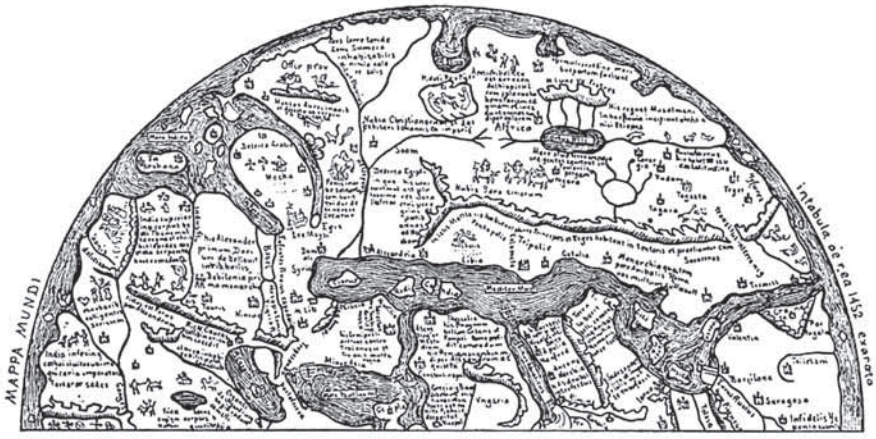
Maps are never a fully realistic picture of the world. Even modern maps, such as those created by aerial photographs and satellite images, portray only certain portions of the light spectrum, as filtered through the atmosphere and detection instruments.

> In these ways, all maps are estimations, generalizations, and interpretations of true geographic conditions. Any map is the product of human endeavor, and as such may be subject to unwitting errors, misrepresentation, bias, or outright fraud.
>
> James S. Aber

Handouts

Idrisi map of the world

More maps!

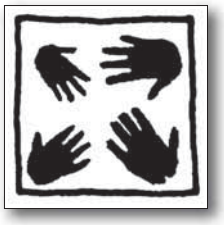


Our village

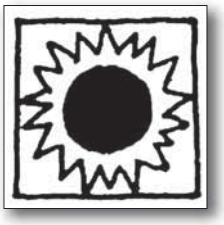
Where do you want to live? In a global village or local world?

Each group plans their village, deciding where to put the main buildings and services. This activity involves co-operation and creativity.

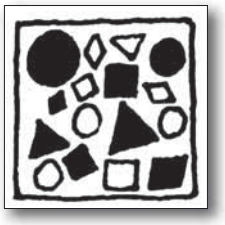
Themes



Participation



Environment



Diversity and minorities

Level of complexity 3

Group size 10+

Time 90 minutes

Issues addressed

- Visions of, and realities in, local communities
- Participation in civic life in the Euro-Mediterranean region
- Democracy and local participation
- Visibility of minorities and cultural diversity

Objectives

- To foster democratic decision making
- To develop team building and group work skills
- To promote respect for the needs of others

Preparation

Collect pictures or drawings (e.g., clip-art) of the basic elements of a village or town – church, synagogue, temple, mosque, kindergarten, park, streets, shops, factories, schools and so on. Cut them out and put them in an envelope, one set per group.

Prepare large sheets of paper, one per group. On each, draw a river and a small lake marking out the site for the construction of the village.

Make copies of the handout (guidance notes) for the observers, one per group.

Materials

Large sheets of paper – Adequate tables or floor space for people to work on – The prepared elements in an envelope, one set per group – Glue – Paper and pens for the observers – Sticky tape for attaching the completed plans on a wall for display.

Instructions

Divide people into groups of five to seven.

- Ask each group to choose one member to be an observer. His/her job is to report back on how the group worked together. Give him/her a copy of the handout.
- Give each group a prepared sheet of paper and an envelope full of images.
- Tell the groups that the task is to plan the layout of a village. There are two rules:
  - Whatever they put down on the paper stays put; they cannot pick it up again
  - They can only use the elements they have been given
- Tell them they have 30 minutes for the group work.

After 30 minutes, ask the groups to display their pictures on the wall.

Debriefing and evaluation

In plenary, ask each observer to report on the working process in their group:

- How well did the group work together?
- Did they finish the task?
- Did everyone participate?

Then ask the workers in each group to reflect and comment:

- How did you experience the process? What was difficult? What was easy?
- How did you make decisions?
- Did you have enough elements (schools, roads, factories, etc.)?
- How did you cope with the rule about not adding any elements of your own?

Then go on to generalise from the experience:

- What do we have to be aware of, if everyone is to take part in an activity like this?
- Is it possible to accommodate everybody's wishes when people have different norms, values and expectations of what their ideal town would be like?
- How do young people participate in your local communities? By demonstrating? By campaigning? By serving society where there are gaps and needs?
- What are the realities in the countries of the Euro-Mediterranean region?
- To what extent are minorities involved in decisions that concern them? Are "minorities" visible in the villages you have built?
- How easy is it for young people to participate in decision-making processes at local, regional and national levels?
- How can we promote greater participation through our youth work?

Tips for the facilitator

Make the elements of the village by cutting pictures out of magazines and tourist brochures, using postcards or drawing your own. Try to get all the pictures to the same scale so that the final collage looks good.

When choosing the elements, be careful to include a wide variety: do not be restricted by your assumptions about people's needs and ideas according to their cultural or national background. Think creatively: you could include windmills, waterworks or an oil pipeline. You could also include elements that people might not like to have in their village, like a nuclear power station or a pig farm.

Be prepared for the groups to need more time to discuss and to make their collage.

Some groups may disobey the rules and add elements of their own. You should accept this, but take it up in the discussion: "When it is useful or permissible to accept rules, and when not?" "In real life, if you don't like the a rule, what can you do about it?"

Consider the composition of the groups. There may well be more similarities between two international participants who both live in a capital city than between two people from the same country, one from a town and one from the countryside. Do you want the groups to be mixed or do you want to put together people from cities, people from rural areas or people from a particular country?

Variations

This activity can be adapted and extended to raise issues about environmental protection, sustainability, alternative energy supplies and so on.

Ideas for action

Find new ideas for developing participation in your own community. Learn from each other: start by sharing information about your daily lives and the opportunities you have for participation in community life. What similarities and differences are there between the countries of the Euro-Mediterranean region? What would work where you live? Make an action plan for a project in your own community.

Suggestions for follow-up

Make surveys of different areas in the town. Are there signs of town planning and local democracy? Use "Trailing diversity" in the *All different – All equal* education pack for guidance.

If you are interested in exploring issues about the value of local democracy and good local services, then do the activity, "A tale of two cities" in *Compass*.

Further information

See http://en.wikipedia.org/wiki/Urban_planning for background information about the concepts of town planning and some inspiration for the elements you include.

Handouts

Guidance notes for the observers

Here are some things you could look out for:

Does everyone enjoy themselves?

Is everyone involved?

Do any leaders emerge? How do you see this happening?

How do people lead? By example? By taking control? By organising the work process? Why?

Are the members of the group aware of each other?

Do some people hold back to allow others to come forward?

How are decisions made?

How are disagreements managed?

How do the participants organise the work?

Can you identify different working styles, e.g. systematic workers, others who work at random or spontaneously?

What are the most controversial or difficult issues?

As an observer, your role is to observe. Try to note the facts, rather than your own interpretation of them!

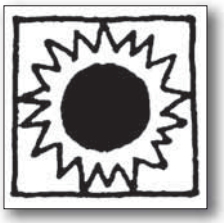
Paper factory

Don't go to Gonzo this year for your holiday!

Tension is rising between Liper and Gonzo. Analysing and exploring an imaginary conflict helps us to see how to prevent it.

Themes

Peace and conflict



Environment

Participation

Level of complexity 4

Group size 12-24

Time 30 minutes for part 1; 60 minutes for part 2 (parts can be run as separate sessions)

Issues addressed

- Conflict analysis
- Project design and planning
- Conflict transformation

Objectives

- To practise skills of conflict analysis
- To work on creative solutions to a conflict
- To plan youth projects
- To develop team work and creativity

Preparation

Photocopy the handouts, so that there are enough copies for each group.

Materials

Photocopies of 'Paper Factory' and the role cards

Flipchart paper and marker pens for each group

Instructions

Part 1:

Invite people to form four groups. Explain that the activity takes place in the imaginary Republic of Liper, where there are serious concerns about an emerging conflict with the neighbouring Republic of Gonzo. Hand out the description of the conflict, or tell it in your own words.

- Explain that the first task is to analyse the conflict so that the different elements are better understood. Introduce the five elements that will be analysed by the groups:
  - Causes – anything that has helped to cause the conflict
  - Splitters – anything that is helping to divide the two sides further
  - Connectors – everything that connects the two sides in the conflict
  - Threats – things that could escalate the conflict
  - Opportunities – things that could help to transform the conflict
- Give the groups 25 minutes to think about these five items and map them on flipchart paper.

Part 2:

Then go round the groups, giving each a role card, which gives details of the next task. Tell them they have 45 minutes to think what they will do and draw up a plan of action.

- They need to decide on:
  - a name for the project
  - aims
  - beneficiaries
  - the main project activities
- Bring the groups back together after 45 minutes and allow each group to present its solution to the others. Allow time for others to ask questions if they wish.

Move on to the debriefing and evaluation of the activity.

Debriefing and evaluation

Give everyone a chance to say something in their role of Liperi youth representative, if they wish. Then explain that debriefing will discuss the activity as a whole, with everyone out of role.

Ask for people's general feelings after the activity: did they find it useful/ difficult/ interesting?

- How did analyses of the conflict differ among the groups?
- How did you decide on the project in your group? Was there agreement over the general direction?
- Did people find it helpful to have done the analysis when they began planning their actions? Was the conflict analysis used to rule anything in or out?
- What was the most difficult thing about deciding on a project?
- Do you think these types of projects might really make a difference in this kind of conflict?
- Can you think of ways you could try using to influence real or potential conflicts that you are in contact with in the Euro-Mediterranean region?

- What are the most important lessons you have learned from this activity, in planning future youth work?

Tips for the facilitator

You can run the two parts separately, or even singly (as described under "Variations" below).

Make sure that groups understand what the five terms mean and how they differ from each other. You may want to give examples, or invite them to do so, before breaking into small groups:

- *Causes of the conflict*: the poor economy of the Liper Republic, the threat of pollution to the River Noe, historical disputes
- *Examples of connectors*: the River Noe running from one country to the other, ecological groups on both sides, the EMOPAC, the fact that the differences between the two sides are relatively small
- *Examples of opportunities*: the offer to both governments to sit together, the next holiday period, and the fact that Liperi people tend to travel to the Gonzo Republic in summer
- *Examples of splitters*: the paper factory, protests, attacks, hate speech, historical disputes
- *Examples of threats*: a possible escalation of violence, the alarmist news being put out

It is important that the projects proposed are as creative as possible, so it may be helpful to provide materials for drawing or artwork, and allow more time for this part of the activity. Encourage them to use their imaginations in drawing up their projects!

Emphasise to all the groups except "Youth for employment" that they should plan actions that can be carried out without additional financial support.

Variations

If the group is familiar with the process of conflict analysis, you could miss out this part of the activity, in order to give more time to the project planning. Equally, if you have less time available and the group has not analysed a conflict in these terms before, you could leave out the project planning element, or run it at a later stage.

Ideas for action

Ask participants to look at a real conflict and use the same analysis tool to try to understand it. You might also go further and encourage them to plan a youth project that could help to bring the sides of the conflict together.

Suggestions for follow-up

The activity "A mosque in Sleepyville", in *Compass* online, looks at an imaginary dispute about plans to build a mosque in a small community. Participants role-play the different characters involved in the dispute.

You could also try some other "Peace and conflict" activities in this T-kit, for example, No. 1 "A family row" or No. 6 "Did I forget something?"

Further information

Have a look at www.haguepeace.org/resources/youthAgenda.pdf – the Youth Agenda for Peace and Justice – which was agreed by youth participants at the World Peace Conference in The Hague in 1999. You could also look at the web page of the Decade for Culture of Peace and Non-violence (2001-2010) at www.unac.org/peacecp/decade, where there is information from 700 different organisations on what they do to promote a culture of peace.

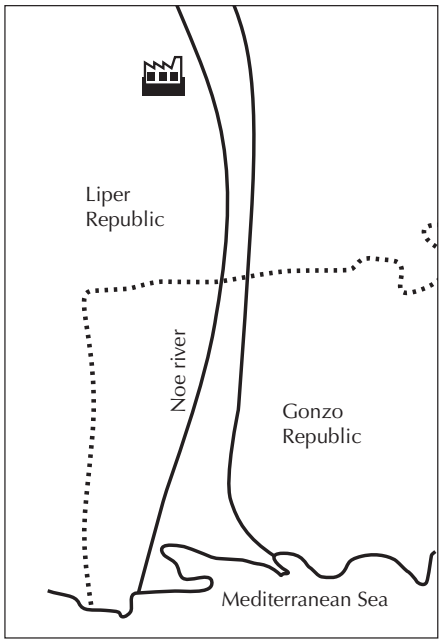
Handouts

Description of the conflict: Paper factory
Analysis of the conflict
Role cards for groups 1 to 4

Handout 1: Paper Factory

You are a youth group in the Liper Republic. A few months ago, the President of Liper announced that a large paper factory would be built by the Noe River, the main river running through the republic. The factory will provide thousands of new jobs for local workers and will give a significant boost to the country's ailing economy.

However, the announcement has been met by furious protests in the country bordering yours, the Republic of Gonzo, which is downstream on the Noe River. The economy of Gonzo is heavily dependent on agriculture and food industries, and farmers and ecological groups are concerned that polluted water running through their land will be detrimental to public health and to the economy.



Mass demonstrations have been organised in towns in Gonzo to try to force the government to take action to stop the building of the paper factory in Liper. Some of these protests have turned violent. The atmosphere is so tense that Liperi residents of Gonzo have been attacked and feel increasingly under threat. There has recently been a marked increase in hate speech, often recalling historical tensions between the two countries.

Mr Azzaitun, the President of the EMOPAC (Euro-Med Organisation for the Prevention of Armed Conflict), has offered to mediate in the growing conflict and has tried to get the two governments to sit down together. But things have reached such a stage that neither side will even agree to that.

As a youth group in the Liper Republic, you are concerned about the escalating conflict and would like to do something to prevent it becoming more violent. Every day the news gets worse and you hear more and more alarming accounts of what is happening in Gonzo. The cultural differences between the Liperi and Gonzi people are not significant, but your news channels say that Liperis are being targeted for attack and now your government has announced that it is not a safe place to travel to Gonzo. It is hard to know what to believe, since the Gonzo news seems to give the opposite point of view. Many Liperis have holiday homes on the coastline in Gonzo and it is the traditional place for people from your country to go in the summer.

Analysing the conflict

You want to do something to prevent the conflict from escalating further. As a first stage, you need to analyse the conflict and fill out the following table.

Causes of the conflict – *things that have helped to cause the conflict*	
Connectors – *everything that connects the two sides in the conflict*	
Splitters – *anything that is helping to divide the two sides in the conflict*	
Opportunities – *things that could help to transform the conflict*	
Threats – *things that could escalate the conflict*	

Role card, Group 1: ECO-YA

You are an environmental youth association and you want to address those aspects of the conflict that relate to potential environmental damage.

You need to design a project whose aim is to prevent the conflict from escalating further. You should decide on:

- a name for the project
- its objectives (that will help to meet your aim)
- the project beneficiaries
- a brief description of project activities

You have no additional money and no possibility of applying for funding!

Role card, Group 2: INFO-YOUTH

You are a small, low-budget youth group worried about the messages put out by the mainstream media. You think more should be done to denounce hate speech and draw attention to young people's desire for a peaceful solution. You need to search for cheap, creative tools to get your message across.

The aim of your project is to prevent the conflict from escalating further. You should decide on:

- a name for the project
- its objectives (that will help to meet your aim)
- the project beneficiaries
- a brief description of project activities

You have no additional money and no possibility of applying for funding!

Role card, Group 3: Mediation Youth (MY)

Your association specialises in mediation and promoting dialogue between conflicting sides. You believe that you can do something to prevent the further spread of violence by encouraging and promoting dialogue between different elements of Gonzi and Liperi societies.

You need to design a project whose aim is to prevent the conflict from escalating further. You should decide on:

- a name for the project
- its objectives (that will help to meet your aim)
- the project beneficiaries
- a brief description of project activities

You have no additional money and no possibility of applying for funding!

Role card, Group 4: Youth for Employment (YFE)

Your organisation works to help young people find work. You believe that the strong economic causes of this conflict may provide a way for you to influence the increasingly violent situation. You know of an international organisation that may be interested in financing new opportunities for work.

You need to design a project whose aim is to prevent the conflict from escalating further. You should decide on:

- a name for the project
- its objectives (that will help to meet your aim)
- the project beneficiaries
- a brief description of project activities

You have no additional money; the only available funding would be start-up loans for small business ventures.

Pass it on

Be not disturbed at being misunderstood;
be disturbed at not understanding.

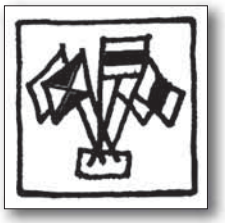
Chinese proverb

A journalist tries to describe to his editors abroad what he is experiencing. This activity involves working with pictures to address issues of communication.

Themes

Intercultural learning

Diversity and minorities



Political and institutional context

Level of complexity 2

Group size 8+

Time 45-60 minutes

Issues addressed

- The interpretation of images and words
- The role of the media in creating opinions and perceptions
- Cultural diversity

Objectives

- To illustrate the difficulties involved in interpreting and communicating events outside our cultural perspective
- To understand the power and the limitations of visual communication
- To reflect on the way the mass media influence public opinion

Preparation

Choose a photograph showing a reality or event that the participants are not necessarily familiar with. The picture should show something happening, people engaged in some activity, and ideally you will also have some background information about the subject it represents. You can find good photographs of refugees and other marginalised groups at www.photovoice.org or www.unhcr.org/static/home/photosets.htm, or you can select something from a magazine or newspaper.

Make four or five copies of the picture, or use an overhead projector, so that everyone can see it.

Materials

One photograph, as above

Instructions

Ask for four volunteers to leave the room and wait outside until you call them back in. Then explain the activity to the rest of the group. The volunteers will be called back one by one, and will be asked to describe an event shown in a photograph to the next volunteer in the chain. The difficulty is that none of the volunteers will actually see the photograph! The contents of the photograph will be described to the first volunteer by the group left in the room. After that, each volunteer will pass on what they remember to the next one in the chain, without any help from the participants in the room.

- Explain to those left in the room that their task after communicating the "event" to the first volunteer will be to observe how the volunteers then communicate it to others further down the chain. They should make special note of:
  - any information that is left out;
  - any information that is altered in meaning;
  - Any information that is added by someone later in the chain.
- When the group has understood their task, show them the photograph. Do not allow them to take notes at this stage. Then invite back the first volunteer. Explain the task to the volunteer as follows:

"You are a journalist in a foreign land and you are about to hear some information from eyewitnesses to an event. Your task is to remember what you have been told, and then to relay this information as accurately as you can to the foreign editor of your newspaper. You are not permitted to ask any questions."

- Now ask the group to describe the "event" to the journalist-volunteer. Call in the second volunteer immediately afterwards and explain their task as follows:

  "You are the foreign editor of a newspaper and you are about to hear some information from one of your foreign journalists. Your task is to remember what you have been told, and then to relay this information as accurately as you can to the general editor of your newspaper. You are not permitted to ask any questions."

- After the foreign editor has received the information, invite in the third volunteer, and explain the task in a similar way. This volunteer is the General Editor and will communicate the information to a journalist who should write up the story.
- The General Editor listens to the information and you then invite in the fourth and final volunteer. Explain the task in the same way: he/she is a journalist who is to listen to the information and then communicate it to the readers of the newspaper.
- After listening to the information, the journalist tells the whole group about the event.

Bring everyone together for debriefing and evaluation.

Debriefing and evaluation

Show everyone the picture. Ask people about their general impressions and feelings. Start with the volunteers. Then move on to discuss the process as a whole.

- How well did the description at the end correspond to the original photograph?

- What information was left out, and what information was changed?
- Was anything added to the description that was not in the original picture at all?

You may wish to represent the answers to these questions in 3 columns on a flipchart.

- What was remembered correctly? Why do you think these were recalled, and not other things?
- What were the main difficulties in communicating the information? Why do you think the main errors arose?
- How well do you think the group understood and communicated the image to begin with? If you did the activity again, would you describe the image in the same way?
- Was there a common understanding in the way the group transmitted the message? If not, was the diversity of opinions represented in later versions of the event?
- Would it have been easier if the image had represented a scene in your own community? What does this tell us about trying to interpret events in other cultures?
- Have there been occasions when you have misunderstood something you have seen because you did not appreciate the context behind it?
- Why is it so easy to misunderstand and misinterpret images? How can we lessen the impact of such misunderstandings, for example, when watching the news?
- Can you think of instances in your own community when images have been misinterpreted or used to send an incomplete message? Does advertising fall into this category?
- How do the media influence people's thinking? Do you tend to accept what you read or see on the news as fact or do you take it as the opinion of certain journalists?
- How do pictures, images and representations from the media influence perceptions of each other in the Euro-Mediterranean area? How do they confirm existing stereotypes and prejudice? What can we do to change prejudicial views of each other?

Tips for the facilitator

The description of the activity is a great deal more complex than the activity itself! You are probably familiar with the methodology as "Chinese whispers" or "Telephone", used as a children's game. The difference with this activity is that the message itself is complex and involves both memory and interpretation at each stage of the process.

- You can warn the volunteers before they leave the room that they will be playing the role of journalists – or you can spring it on them as they enter, one by one! The first option has the advantage that they are able to prepare themselves psychologically while they are out of the room – for example by thinking about the skills that will be most important. The second option has the advantage of spontaneity: the activity can be more fun if the 'journalists' are unprepared for their role.

- The selection of the photograph is important and you should try to choose one that shows some kind of action or activity, rather than a static portrait-type picture, in a culture as distant as possible from most of the participants in your group. If you have background information about the picture, this can be useful in the debriefing, and you should use it to discuss the original interpretation by the group.
- The activity can be very amusing, particularly when information is badly distorted from one person to the next. You may need to remind participants at the beginning that the task is difficult and that they should not do anything that might be likely to make the volunteers feel uncomfortable or that they are failing in their task.

Remind volunteers and participants that questions of any kind are not permitted! The information should be transmitted and received by the volunteers without their having the chance to check facts or ask clarifying questions. The pass-it-on part of the activity should not take longer than about 10 minutes.

Variations

The activity also works well with a written text, though here the interpretation aspect is less striking than with images. If you use a text, it should not be more than about half a page of A4 and should describe an event, in the same way that the photograph should.

If you have an artistic volunteer, you can ask him/ her to draw the photograph on a flipchart at the end! In this way the visual image is transformed back to a visual image at the end of the process.

Ideas for action

Ask participants to look at various newspapers or websites and consider how images of certain groups are used to send a particular message. For example, they might investigate images of Africans, or Muslims, or refugees or young people. Encourage the group to research and put together a collection of images that represent a different picture from that put out by the media. They could send some of these images to local media outlets or post them on a website of their own.

Suggestions for follow-up

The activity "Young and beautiful", in the online version of *Compass*, looks at society's images of young people and encourages them to think about the way they would like to be seen by others.

If you want to follow up the media theme, you could try the *Compass* activity "Front page", where participants work to put together the front page of an imaginary newspaper.

Further information

The activity is adapted from *The world through children's eyes*, published by Amnesty International, in Russian. It can be found at http://amnesty.org.ru/pages/mgd-index-rus.

Pieces of cake

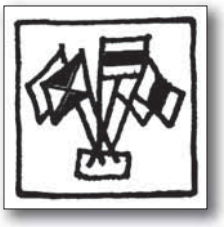
Everyone has the right to a standard of living adequate for the health and well-being of themselves and of their family.

Article 25, UDHR

The difference between richer and poorer regions of the world, using pieces of cake as symbols of wealth.

Themes

Human rights



Political and institutional context

Intercultural learning

Level of complexity 3

Group size 15-30

Time 45 minutes

Issues addressed

- Social and economic rights
- Global inequality
- Poverty

Objectives

- To raise awareness of differences in economic status around the world and across Euro-Mediterranean societies
- To become familiar with the social and economic rights protected by international documents
- To discuss the impact of poverty on human dignity

Preparation

You need to buy or make a large cake! Divide the cake into 32 pieces, more or less equal in size (or you can buy 32 small sweets or biscuits – but a cake is a more potent image).

Look at the table in the handout and work out roughly how many participants will go into each region of the world.

Make large signs for the regions named in the table, and display them around the room.

Materials

32 slices of cake or sweets (keep them hidden to begin with!)

5 signs representing 5 regions of the world

Instructions

Ask the group what they think is the total number of people in the world. Give them a few guesses and then tell them the correct number. Explain that, for today's activity, the group represents all the people in the world.

- Show them the five signs; ask them to distribute themselves among the five regions that these represent. For example, if they think that 20% of the world lives in Europe, then 20% of the group should go and stand next to the Europe sign.
- Give them time to discuss this among themselves; then tell them the true proportions. Invite people to move between regions so the correct number stand beside each sign.
- Bring out the cake! Tell the group that this represents GDP (gross domestic product) for the world as a whole. For the purposes of the activity, GDP means the amount of food it can buy – in other words, the amount of cake.
- Ask the group to try to work out, or guess, how many slices of cake they think each part of the world consumes. Again, give them time to discuss this.
- When they think they have the correct answer, distribute the cake according to the table in the handout, giving each region of the world the correct number of slices.

Give the group some time to digest the information (and the cake), then invite them back to the circle for the debriefing.

Debriefing and evaluation

Are you surprised by the information? What are you feeling at the moment? (You may want to ask representatives from each region to respond.)

- Was this a fair way to divide up the cake? What would have been a better way?
- Do you think it is fair that the world's resources are distributed in this way? How do you think that such a state of affairs has come about?
- Do you think that the rich have a duty (or responsibility) to share resources with the poor, or do you think it should be a matter of personal choice?
- "Possession is nine tenths of the law" – do you agree? What does it mean for resources to "belong" to someone or some country?
- Do you think we have obligations only to our own people, or do obligations stretch across national boundaries? What do you feel about obligations between different Euro-Mediterranean countries?
- Do you think there should be limits to the resources that one individual or country can own, if there are others who are starving?
- How do you understand what has been discussed today in terms of human rights?

Tips for the facilitator

The activity can be fun to begin with, but most people find it very sobering when the cake is actually divided up. It is probable that the Americans will want to share their cake with other countries. You may want to bring this into the discussion during the debriefing.

- The statistics are only approximate, and you should make this clear. Obviously there are some countries (and individuals) in each region that are richer than

the average, and would receive more cake; there are countries that are poorer than the average and would receive less. There are extreme inequalities within every country of the world.

- You can use other statistics to give some questions in the debriefing more impact. For example, see the article by Thomas Pogge (extracts in "Further information" below).

Variation

You can use anything in place of the cake – for example, false money. The statistics are taken from www.geohive.com/default1.aspx – you may wish to break down the regions into smaller parts.

Ideas for action

Go to the International Covenant on Economic, Social and Cultural Rights (ICESCR) database at www.ohchr.org/english/countries/ratification/3.htm – encourage participants to find out whether their country has ratified the treaty, and also to look at some reports from member states and from the committee. The Summary Report gives an account of the meeting to discuss the report and the Concluding Observations/ Comments give the committee's final recommendations.

Suggestions for follow-up

The activity "Money to spend" in *Compass* is a role-play which looks at the question of how states allocate their budget to different sectors, such as the military, education or health. You could also follow up the activity by looking at a specific issue relating to poverty, like child labour. The activity "Ashique's story", also in *Compass*, takes a real case of an 11-year-old boy forced to work in order to help his family get out of debt.

Further information

Relevant human rights articles

1. The States Parties to the present Covenant recognize the right of everyone to an adequate standard of living for himself and his family, including adequate food, clothing and housing, and to the continuous improvement of living conditions. The States Parties will take appropriate steps to ensure the realization of this right, recognizing to this effect the essential importance of international co-operation based on free consent.
2. The States Parties to the present Covenant, recognizing the fundamental right of everyone to be free from hunger, shall take, individually and through international co-operation, the measures, including specific programmes, which are needed:

from the International Covenant on Economic, Social and Cultural Rights, Article 11

Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

from the Universal Declaration of Human Rights, Article 28

Statistics on poverty

Out of a total of 6 373 million human beings (in 2004), about 1 000 million have no adequate shelter; 831 million are undernourished; 1 197 million have no access to safe water; 2 742 million lack access to basic sanitation; 2 000 million are without electricity; 2 000 million lack access to essential drugs; and 799 million adults are illiterate. About 170 million children between 5 and 14 years old are involved in hazardous work (for example, in agriculture,

construction, textile or carpet production); 8.4 million of them in the "unconditionally worst" forms of child labour, "defined as slavery, trafficking, debt bondage and other forms of forced labour, forced recruitment of children for use in armed conflict, prostitution and pornography, and illicit activities". People of colour and females bear a disproportionate share of these deprivations.

Roughly one third of all human deaths – about 50 000 daily – are due to poverty-related causes, easily preventable through better nutrition, safe drinking water, mosquito nets, re-hydration packs, vaccines and other medicines. This amounts to 300 million deaths in just the 16 years since the end of the Cold War – more than the 200 million deaths caused by all the wars, civil wars, and government repression of the entire 20th century.

Never has poverty been so easily avoidable. The collective annual expenditure of the 2 735 million people living below the World Bank's "$2 a day" poverty line is about $400 billion. Their collective shortfall from that poverty line is roughly $300 billion per year. This is 1.1 per cent of the gross national incomes of the high-income countries, which totals $27 732 billion.

from Thomas Pogge, "Poverty is a violation of human rights", available at www.onlineopinion.com.au/view.asp?article=3717

Handouts

Pieces of cake – Number of people, by region

Pieces of cake

Each region receives the number of pieces of cake indicated in the last column. The two middle columns are only for information and can be ignored. Oceania is also given for information: you will not have this region.

Region of the world	*GDP**	*GDP as % of total GDP*	*Number of pieces of cake*
China	7 505 600 000 000	13	4
Asia (without China)	13 998 897 000 000	25	8
Africa	2 092 300 800 000	4	1
Northern America	12 776 478 300 000	23	7
Latin America and Caribbean	4 299 879 000 000	8	2
Europe	14 244 444 000 000	26	8
Oceania	737 226 300 000	1.32	0
World total	**55 654 825 400 000**	**100**	**32 (total)**

*Figures are mostly for 2003-2004

Number of people, by region

If you have a group of 15 people, use the numbers in that column to tell you how many should be in each region of the world. If you have 20 people, you use the next column. If you have any number in between (16, 17 etc) then make a rough guess. The figures are anyway only an approximation.

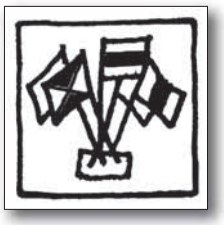
Region of the world	*Population*	*Popn as % of total*	*Group of 15*	*Group of 20*	*Group of 30*
China	1 329 289 289	20	3	4	6
Asia	2 672 344 701	40	6	8	12
Africa	934 499 752	14	2	3	4
Northern America	334 659 631	5	1	1	2
Latin America and Caribbean	568 110 471	9	1	2	3
Europe	729 861 490	11	2	2	3
Oceania	33 560 095	1	0	0	0
World	6 602 325 429	100	15	20	30

Rebels and freedom fighters

What is the difference between an insurgent, a freedom fighter, a rebel, a bandit and a terrorist?

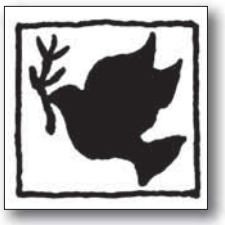
The activity analyses a political event as reported by different news outlets.

Themes



Political and institutional context

Intercultural learning



Peace and conflict

Level of complexity 3

Group size 8-25

Time 90 minutes

Issues addressed

- Analysis of a current event
- The reliability of media sources
- Different cultural or national perspectives on international news

Objectives

- To analyse a piece of international news from different perspectives in the Euro-Mediterranean context
- To relate critically to sources of information and understand the hidden messages contained in much media reporting
- To practise a piece of "objective" reporting

Preparation

Select three or four different news sources, like Internet sites or newspapers/ magazines.

Print out or make available articles from each of these sources, all relating to one event, for example, an account of a terrorist act, a military strike or a major political decision. Include any accompanying images.

Materials

Articles or print-outs, as above
Flipchart paper
Marker pens, glue, coloured paper
The handout "Reporting on reporting" (optional)

Instructions

Begin by asking participants the question posed by the taster: how should we distinguish between "freedom fighters", "rebels", "insurgents", "terrorists", "paramilitaries" and any other terms that are used? Which of these terms is negative and which, if any, is positive? Why do media outlets sometimes use one and sometimes another of these terms?

- Explain that they are going to look at an event that has been reported in different ways by different media channels. The task of each group is to establish the "facts" in the news report they are given, and to establish any opinions that are implied or stated explicitly. Groups should spend their first 20 minutes noting and discussing:
  - facts that can be deduced from the report (anything it is hard to dispute!)
  - opinions presented in the report as opinions (i.e. words or phrases that make it clear that the author is only expressing his/her opinion)
  - words, images or phrases that have been used to give the report a particular slant or interpretation and that "hide" as facts (like "terrorist" or "freedom fighter")
- Divide participants into groups, trying to ensure gender and regional diversity within each group. Give each group one article and (if you wish) a copy of the handout "Reporting on reporting". Tell the groups they have 45 minutes for the whole task and that they should leave at least 20 minutes of this time to produce the flipchart.
- Explain that at the end of the session their flipcharts will be displayed as a series of "reports on reports". Emphasise that there will be no verbal presentations, so the flipcharts need to be self-explanatory. The flipcharts need to contain:
  - essential information about what happened: what is the report meant to be about?
  - the editorial position: what attitude (if any) does the news outlet adopt to this event?
- When the groups have finished, ask them to display their flipcharts so that they can be viewed. Give everyone time to walk around and look at the different reports.

Bring the group together for the debriefing and evaluation.

Debriefing and evaluation

What are your general impressions after the activity? Are there any questions for the other groups?

- How different were the reports on the same event?
- How much of the report that you studied was "fact" and how much appeared to be interpretation or opinion?
- How easy was it to distinguish fact from interpretation or opinion?
- Are you surprised by the "objectivity" of these different media outlets, or are you more surprised by the lack of objectivity?
- Was any of the bias regional in scope, for example, reflecting a southern or northern, European or Mediterranean perspective?

- Would it be possible to be objective about the type of event you have studied? What would this involve?
- Did you have disagreements in your group either concerning the analysis of the report or concerning the way you produced your own report?
- How did you resolve any differences of opinion?
- Does the activity evoke any example from real news in the Euro-Mediterranean context? What effect are they likely to have on young people's mutual perceptions?
- If you had to name one thing you have learnt from this activity, what would it be?

Tips for the facilitator

When selecting articles to be discussed, you can make use of both international and local news sources, if these are available in a language understandable to enough participants. It may be worth creating one local group if that language is not widely known, because this is likely to offer an interesting new perspective.

The event to be analysed can be anything significant enough to be reported by several news outlets: for example, a meeting of the G8, a decision of the European Court of Human Rights or the European Parliament, a military or terrorist attack, a statement by the UN Secretary General or the US President or the Arab League, and so on. Try to choose something that is likely to have a different significance or interpretation in the major news outlets. If the event is a decision or statement by some international body, use the account from their official website for one of the groups to work on.

Depending on the experience and interest of the group, you may want to spend some time at the beginning looking at an article together, so that they are clear about the different ways that an editorial position can be presented, either more or less openly. The more controversial the news item, the easier it should be to spot the editorial position!

You may want to give some examples of the three categories that you explained earlier:

- examples of facts: "there were 15 casualties", "The President said …", "the UN has passed a Resolution"
- examples of opinions presented in the report as opinions: "it looks as though …", "he was obviously sincere", "it must have been a mistake"
- examples of words, images or phrases used to give the report a particular slant or interpretation, but which hide as facts: "insurgents"/ "freedom fighters"; "incursion"/ "invasion"; "Muslim extremists"/ "religious leaders"; "Islamists"/ "Fundamentalists"

Make it clear to groups that it is not their task to state their own position on the news item. They should concentrate on identifying the editorial position and the bare facts that can be deduced from the article. Groups should also try not to introduce any of their own "facts" (that is, gained from prior knowledge) when presenting their reports, unless this has helped them to identify a subjective position in the article they are analysing.

If reproducing pictures or images, be aware of possible copyright issues!

Variations

You can also compare audio-visual media reports from different outlets. Groups can present their reports in audio-visual form.

Ideas for action

Encourage the group to write to the media outlets that, they felt, showed the greatest bias in reporting, outlining their analysis and explaining their perception of bias. Most major news outlets have complaints procedures and contact details for the public to give feedback on their work. Encourage the group to use them!

Suggestions for follow-up

If you want to pursue the "terrorism" theme, you could look at one of the new activities in Compass online; for example, "What is terrorism?" explores further the idea that acts may be as horrific as each other in their consequences, but may be given a different evaluation according to which groups have carried them out.

The media theme can be further developed with the activity "Front page", or using some of the picture games in *Compass*.

Further information

Possible news items could include:

- the events of September 11
- the run-up to the war in Iraq (you could take news stories from a particular day)
- the execution of Saddam Hussein
- the war in Lebanon in July 2006

For media sources, use:

- one local media source
- the Aljazeerah website at http://english.aljazeera.net
- the BBC website at http://news.bbc.com or Euro-News at www.euronews.net
- Le Monde Diplomatique at http://mondediplo.com/
- the CNN website at www.cnn.com/

All these channels are available in various different languages. Use any accompanying photographs to the articles.

Handouts

Reporting on reporting

Reporting on reporting

How far do we accept without question what we see or read in the news? How much of what we read is really fact, and how much is the opinion of the journalists or editors of news outlets? Read the article with the accompanying picture (if there is one). Look out for:

- facts that can be deduced from the report (anything it is hard to dispute!)
- opinions presented in the report as opinions (i.e. words or phrases that make it clear that the author is only expressing his/her opinion)
- words, images or phrases which have been used to give the report a particular slant or interpretation and which "hide" as facts (like "terrorist"/ "freedom fighter")

Then put together a report on this report, in which you should include:

- essential information about what has happened: what is the report meant to be about?
- the editorial position: what attitude (if any) does the news outlet adopt towards this event?

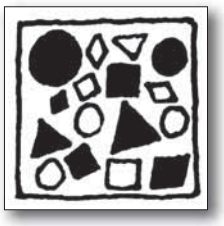
Reshaping racism

There is no justification for racial discrimination, in theory or in practice, anywhere.

International Convention on the Elimination of All Forms of Racial Discrimination

This is a drama activity about racism and racial discrimination.

Themes



Diversity and minorities

Human rights

Intercultural learning

Level of complexity 3

Group size 15-30

Time 60-90 minutes

Issues addressed

- Racist and discriminatory attitudes
- The right to non-discrimination
- Acting against discrimination

Objectives

- To share personal stories with other members of the group
- To think about the impact of discrimination
- To show the effects of discriminatory behaviour
- To encourage people to speak about certain societal taboos
- To encourage people to combat discrimination
- To encourage action for the protection of minorities and migrants

Preparation

Sharing personal stories and re-enactment might be too emotional for the participants; so, depending on the group and the facilitators, it may be a good idea to agree on and write a set of behavioural guidelines – a social contract between the participants. This contract might include: not taking things personally, being open, being respectful, listening to each other, valuing and honouring each other's experiences, and so on.

Materials

None

Instructions

Ask participants what they understand by the term "discrimination". Can they distinguish between "discrimination" and "racism"?

Provide them with the following definition and explain that "racism" is normally used to describe an attitude to particular groups of people, whereas "discrimination" expresses behaviour towards people, often on the basis of racist attitudes. Explain that discrimination is forbidden under international law, and under most national laws as well.

> The term "racial discrimination" shall mean any distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.
>
> from the International Convention on the Elimination of All Forms of Racial Discrimination

- Invite participants to get into groups of four to six people, and explain that the task of each group is to discuss instances of racial discrimination and select one to show the rest of the group. The group should present their story in the form of a "sculpture" by arranging themselves into a static image that expresses what happened.
- Give the groups 20-30 minutes for discussion and to think about their sculpture. Then bring them together to view the sculptures.

After each group has shown its sculpture, while they continue to hold the pose, invite other participants to make alterations to the sculpture in order to "remove" the act of discrimination. They can ask people to change places, change the expressions on their faces, alter an individual pose or make any other changes that would help to remove the discrimination. When the group feels that the sculpture has been transformed, move onto the next group's sculpture.

When all the sculptures have been transformed, bring everyone together for the debriefing.

Debriefing and evaluation

What are your feelings at the end of this exercise? Did you find it challenging to think about instances of discrimination?

- Did you identify common characteristics of racist or discriminatory behaviour in the stories you discussed?
- Are you able to identify common "solutions" that address such behaviour?
- Why do you think that racist attitudes towards minorities are so common? Do you think that you are ever guilty of discriminatory or racist thoughts?
- Who are the people most likely to experience racial discrimination in our societies? Does it differ much between "European" and "Mediterranean" societies?
- Did watching these sculptures help you to identify things that can be done to prevent such behaviour or such thoughts?

Tips for the facilitator

Depending on how well participants know each other, and how comfortable they feel discussing personal issues, you may want to encourage them to share their own stories about discrimination in the small groups, rather than looking at discrimination in a more detached way. Using personal stories will be a more powerful use of the activity, but you will need to allow more time and you should be aware that it may be difficult for individuals who may feel uneasy about sharing personal experiences.

After showing each sculpture, you may want to ask participants to shake their arms, or jump up and down, to get out of their roles. Make sure, in the discussion at the end, that people are back in their own roles and do not feel the need to continue thinking about the cases they have illustrated.

Since some people may feel that they still have feelings that need to be expressed, allow some time when you begin the debriefing for people to express any personal feelings about the cases. After that, try to encourage them to adopt a more "objective" attitude and think about the concept of discrimination as a whole.

Variations

Instead of using snapshots, each team could present a short theatrical sketch. This will take slightly longer, so you should allow more time.

If the group are very comfortable with each other and there is a high degree of trust, you might ask them to think about cases where they have been not the victim, but the "offender" in an instance of discrimination. This is only recommended if you know the group well and are sure that everyone feels this is a safe environment where they are happy to talk about personal difficulties.

Ideas for action

Help the group to draw up an anti-racist policy: the activity "Responding to racism" in *Compass* is a good way of leading them through this.

Suggestions for follow-up

You could look at other examples of discrimination, such as sexism or discrimination against the disabled. Activity No. 9 "Ideal woman – ideal man" in this T-kit encourages participants to think about their own prejudices in relation to gender. For activities on disabled issues, look at "Young and disabled" in the online version of *Compass*.

Responsible tourists

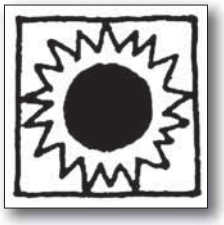
Tourism promotes dialogue between people and states, it improves their knowledge of each other and it helps them recognize the importance of valuing and respecting their differences.

Francesco Frangialli, UN World Tourism Organization

Participants think about the ways that tourists can help or hinder the environment.

Level of complexity 2

Themes



Environment

Human rights

Intercultural learning

Group size 6+

Issues addressed

- Tourism and its impact
- Sustainable development
- Responsibility for the environment

Objectives

- To consider the impact of tourism on the environment and on local culture
- To think about personal responsibility for the environment
- To discuss actions that participants can undertake when travelling as tourists

Time 90 minutes

Preparation

(This is optional.) Try to find examples of the impact of tourism on the environment, using the sites listed in "Further information".

Materials

Flipchart paper, marker pens

Instructions

Ask participants what they understand by the word "tourist". Are they tourists at this moment, for example!? What do they think of this definition by the World Tourist Organization (WTO)? A tourist is "a visitor staying for more than 24 hours in a country visited for business or leisure purposes".

- Explain that tourism is one of the largest and fastest-growing areas of the world economy, but mass tourism is beginning to have detrimental effects on the environment and often on local culture. Ask participants to name any examples they can think of.
- Introduce the concept of a "responsible tourist" and explain that the WTO has drawn up a Global Code of Ethics, ten principles to guide tourists when they are visiting. (See the section "Further information" for details.)
- Divide participants into four groups, trying to ensure regional and gender diversity. Give each group flipchart paper and markers, and one of these themes to work on:
  - Social responsibility
  - Economic responsibility
  - Environmental responsibility
  - Human rights

You may also wish to give each group a handout with the relevant WTO principle.

- Explain that the groups should divide their flipchart paper down the middle: on the left-hand side they should write down any possible negative consequences of tourism in relation to their theme. On the right-hand side, they should write down practical steps that a responsible tourist can take to avoid these negative consequences. Give groups 20 minutes for the task.

After they have finished, invite each group to show the flipchart and present their results. Allow time for questions or comments to the groups; then move on to the debriefing.

Debriefing and evaluation

Did you find the task easy? Had you thought about these issues before?

- How do you evaluate your own behaviour as a responsible tourist? Do you generally behave according to the principles drawn up by the groups?
- Why is it difficult in practice to keep in mind all the issues discussed here? Why do we so often fail to do the things we know we ought to do?
- Do you see evidence in your own district of "irresponsible tourism"? Have you seen evidence in any other Euro-Mediterranean countries that you have visited?
- Can you think of ways to make tourists coming to your region more aware of the impact they have on the place?
- Do you see evidence of local inhabitants behaving in ways that are detrimental to the environment?
- Can you think of ways to make local people more aware?

Tips for the facilitator

Participants will be more likely to see the urgency of this issue if you can provide some examples of tourism harming the environment: for example, photographs or statistics from some of the sites mentioned below. You could also collect any local information about tourism to share with the participants.

You might raise the issue of air travel, if any participants have travelled to the training venue by air.

Variations

If the region you are working in is visited by tourists, participants could spend some time in the area, collecting information before drawing up their flipcharts. If they have cameras, they can record evidence of lack of care for the environment and show these in the presentation.

The number of groups is variable: if you have a small number of participants, you can choose two or three of the themes for them to work on. If the group is large, you could add a fifth group to look at respect for cultural resources (point 4 in the principles).

Ideas for action

Ask participants to draw a simple map of the Euro-Mediterranean region (or the region from which participants have come). Each person should decide on at least one thing they will do to help ensure the social, economic and environmental sustainability of the Euro-Mediterranean region. They should represent this on the map, with a picture of themselves and a symbol of what they are going to do.

Suggestions for follow-up

Try the activity "The web of life" from *Compass*, which looks at how living and non-living things are inter-related and interdependent. Activity No. 14 "Mapping the globe" in this T-kit also looks at connections between human behaviour and the environment, this time focusing on the impact of the rights to health, food and water.

Further information

Tourism has an important impact on people's lives and on the environment. European tourism accounts for two thirds of global tourism; the Mediterranean is the number one tourist destination in the world. By 2020, the World Tourism Organization (WTO) estimates that there will be an estimated 717 million tourists in Europe alone.

Tourism is of vital importance for most countries in the Euro-Med region. It generates income through increased consumption of goods and services by tourists and it opens up new areas for employment; but mass tourism often results in overdevelopment and environmental degradation. A new form, ecotourism, tries to combine tourism with sustainable development. Ecotourism aims to have a positive impact not only on the economy but also on social, cultural, and environmental aspects.

The WTO recommends a number of steps that tourists can take to practise more responsible tourism:

1. Open your mind to other cultures and traditions. This will transform your experience, and you will earn respect and be more readily welcomed by local people. Be tolerant and respect diversity; observe social and cultural traditions and practices.
2. Respect human rights. Exploitation in any form conflicts with the fundamental aims of tourism. The sexual exploitation of children is a crime punishable both in the destination country and in the offender's home country.
3. Help preserve natural environments. Protect wildlife and habitats and do not purchase products made from endangered plants or animals.
4. Respect cultural resources. Activities should be conducted with respect for the artistic, archaeological and cultural heritage.
5. Your trip can contribute to economic and social development. Purchase local handicrafts and products to support the local economy using the principles of fair trade. Bargaining for goods should reflect an understanding of a fair wage.

from "The responsible tourist and traveller" at www.unwto.org/code_ethics

Further resources are available from the following websites:

- the World Tourism Organization: www.world-tourism.org
- the International Ecotourism Society, promoting responsible travel that unites conservation and communities: www.ecotourism.org
- the Ecotourism main page of UNEP: www.uneptie.org/pc/tourism/ecotourism

Handouts (optional)

Principle 1 – for the group studying social impact

(from "The responsible tourist and traveller" at www.unwto.org/code_ethics)

1. Open your mind to other cultures and traditions. This will transform your experience, and you will earn respect and be more readily welcomed by local people. Be tolerant and respect diversity; observe social and cultural traditions and practices.

Principle 2 – for the group studying human rights

(from "The responsible tourist and traveller" at www.unwto.org/code_ethics)

2. Respect human rights. Exploitation in any form conflicts with the fundamental aims of tourism. The sexual exploitation of children is a crime punishable both in the destination country and in the offender's home country.

Principle 3 – for the group studying environmental impact

(from "The responsible tourist and traveller" at www.unwto.org/code_ethics)

3. Help preserve natural environments. Protect wildlife and habitats and do not purchase products made from endangered plants or animals.

Principle 5 – for the group studying economic impact

(from "The responsible tourist and traveller" at www.unwto.org/code_ethics)

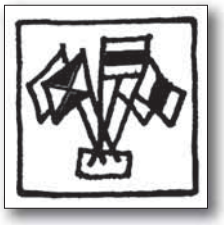
5. Your trip can contribute to economic and social development. Purchase local handicrafts and products to support the local economy using the principles of fair trade. Bargaining for goods should reflect an understanding of a fair wage.

Selection panel

Will our Euro-Mediterranean project be funded?

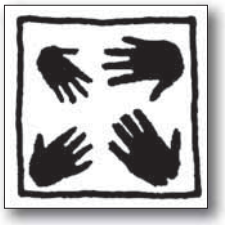
The activity simulates a funding organisation's decision-making process for projects.

Themes



Political and institutional context

Intercultural learning



Participation

Level of complexity 3

Group size 12-40

Time 1½ -3 hours for part 1, 1½ hours for part 2

Issues addressed

- Planning Euro-Mediterranean youth projects
- Applying for funding and meeting funding criteria
- Co-operation and group work

Objectives

- To practise designing a project for youth work and drawing up a proposal
- To familiarise participants with different funding organisations and criteria for projects
- To obtain feedback from experts or representatives of funding organisations

Preparation

This is a simulation which can be used to help youth workers to develop youth projects for funding. The activity should be run in two parts, ideally at separate times, so that those on the selection panel have time to read the proposals.

Before Part 1

Select one or two funding programmes that might be appropriate for participants and make copies of the application forms, background information, etc.

Before Part 2

Try to invite resource people from various funding organisations. This is an opportunity for the participants to receive useful advice on their potential projects.

- Resource people (the selection panel) need to be briefed and ideally need to see copies of the projects beforehand.

- The activity will be more useful for all participants if they too have seen the project proposals prepared by other groups.
- Arrange the chairs and tables so that the selection panel sits slightly apart, behind a table. In front of the table there should be two or three chairs for representatives of the group being interviewed.

Materials

For part 1: copies of application forms and background information (one for each group)

For part 2: copies of the project proposals – if these have been done on flipchart paper you can allow half an hour at the beginning of the session for people to walk around and look at them

Instructions

Part 1

Explain that the purpose is to help participants to submit successful applications to funding organisations. Tell them that the activity will be in two parts: in the first part, groups will draw up a proposal for a Euro-Mediterranean project; in the second part, the project proposals will be assessed by a selection panel.

- Divide participants into groups of four to six people.
- Hand out application forms and background information. Tell them they have 1½ hours before the deadline for applications, at which time they should submit their proposal.

Part 2

- The selection panel should consider each project proposal in turn.
- The panel should give a brief summary of the project.
- They may ask clarifying questions from members of the applicant group concerned.
- They should finish with a brief summary of their considerations.

Explain that the discussion will now move on from the specific projects designed by the participants. Give them the opportunity to ask general questions of members of the selection panel, and then move on to debrief the activity as a whole.

Debriefing and evaluation

Did you find the activity helpful? What was particularly helpful (or unhelpful)?

- How did you work in your groups: do you think that everyone was given the same opportunity to influence or contribute to your project?
- What was the most difficult part of this process?
- Do you feel more confident about designing and submitting project proposals for funding?

- Are there aspects of the process about which you are still unclear or in which you would like further practice?
- What do you think are the benefits for the Euro-Mediterranean region of the projects that were proposed?
- Is the support/funding of Euro-Mediterranean youth projects transparent and does it reflect the concerns of young people?
- Do you know who decides on Euro-Med youth projects, and how?

Tips for the facilitator

The way you run this activity depends to a large extent on your group and the level of their experience. You may find it helpful to allocate the maximum amount of time for the preparation phase (part 1) so that groups can put together project proposals that are as complete as possible.

- You should try to leave enough time between parts 1 and 2 for participants and the selection panel to familiarise themselves with the project proposals, but not so much time that the momentum is lost from the first part.
- The most obvious programmes in Euro-Mediterranean youth co-operation are the Euro-Mediterranean Youth Programme or the Anna Lindh Foundation. Check their conditions and criteria at: http://ec.europa.eu/youth/priorities/euromed_en.html and www.euromedalex.org
- If the application forms are current and relevant for the group, the activity will obviously have more practical use for participants: they can even submit these actual proposals afterwards. Have a look at some of the websites listed (below) in "Further information" to see if there are current calls for proposals.
- You need to brief the selection panel beforehand: explain that the purpose is to give feedback for participants that is as helpful as possible for their future work.

Depending on how many external experts you are able to invite, the selection panel could also include yourself and any other members of the training team.

Variations

If you are not able to run the sessions separately, or give members of the selection panel the project proposals beforehand, ask participants to draw up an outline of the project on one sheet of flipchart paper. They can also give a brief presentation.

If you are unable to invite anyone from a funding organisation, you could set a minimum level for the budget, or even stipulate that the proposals do not require outside funding. This is a useful discipline for participants and will help them to see that a great deal can be done without external funding.

Ideas for action

Submit the proposals to funding organisations! If the proposals were drawn up with very low budgets, you can encourage participants to try to implement them anyway.

Suggestions for follow-up

Look at Chapter 3 of *Compass*, which contains suggestions for practical actions that can be carried out to support human rights or human rights education. The activity "Dosta!" in the online version of *Compass* uses the planning tool in this chapter to organise an action to support Roma groups or individuals.

Further information

Look at the following sites for their application procedures and calls for proposals:

- The Euro-Mediterranean Youth Programme at www.euromedyouth.net/
- The EC Europa Programme at http://ec.europa.eu/youth/program/index_en.html
- The Council of Europe Youth Programme at www.coe.int/t/e/cultural_co-operation/youth/
- The Anna Lindh Euro-Mediterranean Foundation for the Dialogue between Cultures at www.euromedalex.org

Handouts

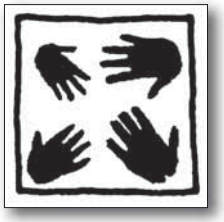
Application forms and background information from relevant funding organisations

Talking proportions

Who does most of the talking?!

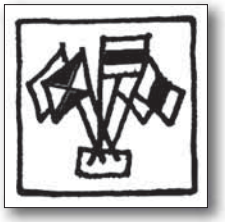
This is a fun activity, looking at the group's attitudes to participation.

Themes



Participation

Intercultural learning



Political and institutional context

Level of complexity 1

Group size 8+

Time 30-40 minutes

Issues addressed

- Participation
- Roles and power differences within a group
- Degrees and forms of involvement in society

Objectives

- To stimulate participants to reflect on their behaviour in the group
- To illustrate the perception that participants have of their own participation
- To discuss elements of a group dynamic that influence behaviour
- To initiate discussion on participation in the wider community

Preparation

Make sure you have enough space for participants to stand in one straight line.

Materials

Make two signs, one saying "Talks most" and the other saying "Talks least".

Instructions

Ask the group to be silent. Show them the signs, and stick one at each end of the room.

- Invite everyone to stand up and form a line between the two signs. People should position themselves along this line according to how much they feel they have been talking in the seminar. Explain that there are no "right" answers: a person's position should depend on their own assessment of their participation.

- When they have arranged themselves accordingly, ask them to sit down in a circle which respects the same order – in other words, people should sit between the two people who were next to them in the line.
- Ask for their impressions and debrief the activity.

Debriefing and evaluation

Did you find it easy or difficult to rank yourself in this way?

- Did anyone feel surprised by where others positioned themselves on the line? To what extent do you think that your perception coincided with that of other people?
- How much is your participation influenced by the way others behave? For example, do you think that you would talk more or less in a different group?
- Can you think of other things that influence your behaviour in this group?
- What other forms of participation are important in a process such as a seminar?
- What do you understand by "participation" in the wider community? Why do you think it is important?
- In what ways do you participate in the community and what opportunities do you see for participating further?
- Are there any "cultural" obstacles to greater participation that you can identify, particularly in relation to specific groups? Do these obstacles differ from one Euro-Mediterranean region to another?
- Can you draw any conclusions from the discussion about participation in the group which are relevant to participation in society?

Tips for the facilitator

This exercise can provoke a great deal of discussion and some people may not feel comfortable being put in the role of "the greatest talker" or "the silent one". You should know the group quite well before using this activity, and should be prepared to support individuals during the discussion afterwards.

- Try to emphasise that the purpose of the activity and the discussion is to give them an opportunity for self-reflection, and not for them to judge one another.
- You may want to draw out or ask participants to identify any patterns relating to gender, or to geographical or cultural location. Are women, for example, expected to sit and listen, while the men do the talking?
- Try to bring the discussion to a constructive end, perhaps by drawing up a list of ways that people could become involved more actively in their local community.

Variations

The activity could be run not in silence, but allowing people to negotiate and discuss their relative positions. This will allow some of the discussion that might have followed in the debriefing to take place between individuals.

Ideas for action

Get everyone to write a letter to themselves, suggesting how they could become more active in their local community. To reinforce this, provide envelopes for all of them to self-address. Collect up the letters at the end and post them back to participants.

Suggest that, in one of the next sessions, people experiment with changing their position, for example by trying to move up or down the line. This can be done purely as an individual exercise and does not need to be discussed or debriefed.

Suggestions for follow-up

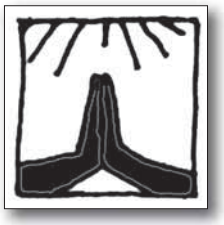
The activity "To vote or not to vote" in *Compass* (a small-scale survey of voting patterns in a local community) can be used to provoke discussion about participants' attitudes to voting. You could also follow up with Activity No. 29 "Young people's paradise" in this T-kit, where participants think what they would like to change in their own communities.

Timeline of history

Inter-religious relations of today are rooted in our history and its interpretation.

Participants create a timeline of the role that religion has played in historical events and how they perceive it.

Themes



Religion and tolerance

History

Peace and conflict

Issues addressed

- The history of religions and their historical relationships
- Consequences of past events for present-day society
- Critical approaches to the teaching of history

Objectives

- To explore different perspectives of history
- To arouse curiosity about other people's religions
- To promote respect and tolerance
- To develop skills of critical thinking

Level of complexity 2

Group size 6-30

Time 90 minutes

Preparation

Acquire a little background knowledge of the history of the Euro-Med region and the countries the participants come from (reading Chapter 8, "Religion and tolerance", should be sufficient).

Materials

A long wall with plenty of space in front of it

A long roll of paper (wallpaper or lining paper) marked off in decades, centuries or millennia, according to the scope of the activity, and fixed to the wall

Sheets of A4 paper in two contrasting colours (for example, blue and yellow)

Sticky tape

Pens or markers

Instructions

- Individual work (15 minutes): ask the participants to think of three significant historical events in which religions played an important role. For example, in Spain in the year 1000 Jews and Christians co-existed peacefully with the country's Islamic rulers, but in 1492 Jews and Muslims were persecuted and expelled.
- Then tell people to write down on a separate piece of paper each event and its date, year or century, as precisely as possible. They should use a blue sheet if they consider the role of religion to have been positive, and a yellow sheet if they think that religion played a negative role.
- Making the Timeline of history (45 minutes in plenary): ask each participant in turn to fix their three sheets on the Timeline of history and to briefly describe the events they have chosen, explaining why he/she considers the role of religion to have been positive or negative.

Debriefing and evaluation

In plenary, discuss and analyse the timeline:

- Are there any events in which the role of religion was seen as positive for some participants and negative for others?
- What relationships are there between the different events?
- Which historical events have had the biggest consequences for our present-day societies?
- How does our past affect our contemporary ways of thinking?
- On balance, does a knowledge and understanding of history help or hinder current religious majority–minority relations, stereotyping and discriminatory practices?
- Does your religion influence your perspective of historical events?
- Can you identify any biases in the way you were taught history at school? What were the causes of this?
- What are the implications of unavoidable biases and inherent subjectivity for our youth work?
- What are the wider implications for co-operation and understanding in the Euro-Mediterranean region?

Tips for the facilitator

Plan the activity according to the group. The time and geographical scope of the history to be considered should be specified: for example, Lebanon in the last two centuries, the Euro-Mediterranean area in the last 50 years, or Naples in the last 500 years.

Too often, history is learnt as a succession of violent events (wars, persecutions, invasions and displacements). Encourage the discovery of peaceful periods: treaties, agreements, periods of co-operation, cultural development, etc.

Variations

The "personal history line". Religion is something personal, with an important emotional dimension, and while a timeline is an adequate method for learning facts about historical events and their consequences, it misses other elements. A good way to cover these missing elements is to make a "personal history line". The purpose is to give participants (including the non-religious ones) the opportunity to share their relationships with religion on a personal level and to promote dialogue and mutual understanding.

Ideas for action

History is normally learnt in formal education and not always with the emphasis of promoting religious tolerance. It could be worthwhile dealing with these issues by organising debates, giving talks or showing films in youth clubs and schools.

Suggestions for follow-up

If participants are curious to find out more about each other's cultures, you could adapt the activity, "Heroines and heroes" on page 143 of *Compass*.

If the group is interested in those aspects of religion that relate to values and moral behaviour, they may also be interested in the role of folk tales: "Tales of the world" in the *All different – All equal* education pack deals with this issue.

If you have done the personal history line, you may like to go on to explore other factors that affect personal development through the activity "My childhood" in the *All different – All equal* education pack.

Further information

For background knowledge of the history of the countries the participants come from, see also www.wikipedia.com and www.atlapedia.com, and any maps of war or simplified maps of religion and history as in, for example, www.mapsofwar.com. General references and resources are given at the end of Chapter 8, "Religion and tolerance".

Turn it over!

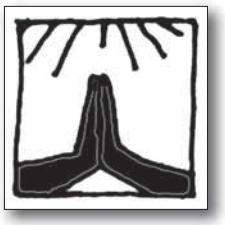
"Only women can be good politicians." Discuss!

The activity involves small-group discussion on gender issues, using decision cards.

Themes

Gender equality

Intercultural learning



Religion

Issues addressed

- Gender identity and stereotypes in Euro-Med countries
- The role of women and men in social and political life
- Cultural diversity and tolerance

Objectives

- To explore controversial issues relating to gender and gender roles
- To understand various cultural differences in Euro-Med countries
- To develop discussion and co-operation skills
- To challenge existing stereotypes

Level of complexity 3

Group size 12+

Time 1-1½ hours

Preparation

Copy the cards (see "Handouts" below). You will need one copy for each small group.

Cut out the cards.

Prepare a piece of flipchart paper for each group: divide it into three columns with the headings Never, Sometimes, Always at the top of the columns.

Materials

Sets of the cards for each group

A piece of flipchart paper for each group

Instructions

Divide participants into groups of four to six people. Make sure the groups have enough space to work around a piece of flipchart paper, which can be placed on the floor.

- Explain that the first part of the activity is silent. Give each group the prepared flipchart paper and cards. Ask them to distribute the cards among themselves.
- Ask each participant to read (silently) the cards in his/her hands and decide whether each statement is true always, never or sometimes. They should then place each card in the corresponding column.
- When they have placed all their own cards, they should look at the cards placed by others in their group. Still without talking, if anyone disagrees with the positioning of someone else's card, they should silently turn it over so the card is face-down on the flipchart. Explain that cards can only be turned over once: this simply signifies disagreement in the group.
- At the next stage, they can talk! In their groups, participants should take each of the cards that has been placed face-down and try to reach a consensus as to where it should go. Depending on the diversity of the groups, they may need 30-40 minutes for this stage.

After this time, invite the groups to look at the decisions of other groups and then bring everyone together for the debriefing.

Debriefing and evaluation

Try to use most of the debriefing to address general issues arising from the process as a whole, rather than returning to the specific issues raised by the cards.

- Which of the cards were most controversial in your group, and why?
- Which card was most difficult for you personally to position on the flipchart?
- Are you surprised by any of the results of other groups for particular cards?
- How did your group reach agreement on the different issues? Do you feel that everyone had the same chance to participate in the discussion?
- Did you change your mind on any issue? Did you come to see any of the issues in a different light?
- What, if anything, did the process of discussion tell you about perceptions of gender in the Euro-Med region?
- Which of the issues do you see as most problematic today in terms of building cohesive multicultural societies?
- Which of the issues do you see as most problematic for young people today?
- How do you think that societies should deal with the type of differences you have been exploring?

Tips for the facilitator

You may find that some of the statements are too controversial for your group (or not controversial enough!); if so, you should feel free to adapt them as necessary, or

exclude some of the cards. Try to ensure throughout the discussions that no-one is being made to feel uncomfortable because of the views they hold.

- The first few stages should be conducted in silence; you will almost certainly have to remind participants! These stages should not take longer than about 5 minutes and are important only to get the cards "on the table".
- The discussion phase is the most important part and you should encourage the groups to try to reach a genuine consensus – rather than voting, for example, to reach a majority decision. Group discussions will be most effective if there are four or five people in each group and if there is a good gender and cultural balance.
- In the debriefing, some participants will want to return to the debates on specific issues. You should try not to devote too much time to this, because others will probably feel they have already covered the main arguments. Try to keep to issues about the process and what it showed about the group, about different cultural perceptions and in particular, about the concept of gender. You can always return to specific issues later on.

Variations

You could make use of the statements various other ways to provoke discussion: for example, using a method like "Where do you stand?" in *Compass*, or "Electioneering".

Ideas for action

Find out whether there are any organisations working in the local community on gender issues. Make contact with them and invite someone to come in and speak to the group. Encourage the group to prepare a list of questions beforehand

Suggestions for follow-up

Look at some of the other activities in this T-kit on gender – either No. 9 "Ideal woman – ideal man" or No. 5 "Challenge beauty". The group may also want to discuss further issues relating to family life: a good activity for this is "Guess who is coming to dinner" from the education pack, *All different – All equal*.

Further information

The issue of women's participation is well covered in the report *Citizenship matters: the participation of young women and minorities in Euro-Med youth projects*, edited by Ingrid Ramberg (Council of Europe, 2006). The book can be ordered through the Council of Europe bookshop at http://book.coe.int/EN/.

The methodology in this activity was adapted from "Human rights" in *The individual and society* by the Citizenship Foundation.

Handouts

Decision cards 1-14

Card No. 1: Women behind veils are not free	**Card No. 2:** A woman's place is in the home
Card No. 3. A woman's career should take second place to her husband's	**Card No. 4:** Physical appearance is more important for women than for men
Card No. 5: Arranged marriages are better than marriages 'based on love'	**Card No. 6.** A woman should always support her husband
Card No. 7: Men and women should not have equal rights in every matter	**Card No. 8:** Inter-religious marriages are wrong
Card No. 9: No-one should get married against their parents' wishes	**Card No. 10:** A woman cannot be a good politician
Card No. 11: It is more important that a wife is faithful to her husband than the other way round	**Card No. 12:** Quotas for women discriminate against men
Card No. 13: Women are too emotional to make effective employees in most professions	**Card No. 14:** Women work harder than men

Where is dignity?

All human beings are born free and equal in dignity and rights

Article 1, UDHR

Using photographs and diamond ranking to look at concepts central to human rights.

Themes

Human rights

Intercultural learning

Peace and conflict

Level of complexity 1

Group size 8-25

Time 45 minutes

Issues addressed

- The Universal Declaration of Human Rights
- Dignity and human needs
- Equality

Objectives

- To understand the concept of dignity and the importance it has for human rights
- To become familiar with the Universal Declaration of Human Rights
- To practise skills of observation, discussion and analysis

Preparation

You will need nine different photographs for each small group of four to five people. Try to select photographs showing different cultural realities in the Euro-Mediterranean region, some reflecting positive experiences, others more negative. You can use the same set of photographs for each group (photocopied) or select different ones.

Draw the diamond-ranking diagram (see "Handouts" below) or arrange a set of photographs so they are visible to everyone (by way of example).

Materials

Sets of photographs, as above

Flipchart paper and marker pens

Instructions

Begin by asking participants what they understand by the idea of dignity. Ask them for word associations and see if they can come up with a definition. Give them the English dictionary definitions of the concept (see "Further information" below) and ask whether this corresponds to the meaning in their languages.

- Put participants in groups of four to six people; give each group a set of photographs. Show them the diamond-ranking diagram and explain they should arrange the nine pictures in this shape. At the start, it does not matter which picture goes where.
- Explain that the task is to arrange the photographs according to the concept of dignity – so the photograph that best corresponds with or illustrates human dignity should be at the top of the diamond, in position 1. The picture that corresponds least well should be at the bottom of the diamond, in position 5. The others should be ranked and placed in the positions in between.
- After 20 minutes, invite the groups to walk around and look at the ranking other groups have given.

Bring the groups together for the debriefing and evaluation.

Debriefing and evaluation

How easy did you find the task? What was the most difficult thing?

- How did you try to think about the dignity expressed by each photograph? Which questions did you ask yourself?
- Did you mostly agree in your group? How did you reach agreement when there were differences of opinion?
- Does the ranking in any of the other groups surprise you?
- Why is dignity important?
- What relation, if any, does this activity have to the concept of human rights?

Provide participants with these extracts from the UDHR, if they are not already aware of them:

> … recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world
>
> **from the Preamble to the UDHR;**

> All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.
>
> **Article 1, UDHR**

- What do you understand these statements to be saying? Do you agree with the claims they make?
- How do you think we can better ensure "recognition of the inherent dignity … of all members of the human family"?
- What do you see as the main challenges to dignity in your country or in the Euro-Mediterranean region as a whole?

Tips for the facilitator

The activity aims to start discussion of human rights by looking at the concept of dignity, which is essential to understanding what human rights are about and why we have them. You may or may not wish to make this link clear at the beginning: if you do make it explicit, make sure that the groups are discussing dignity (rather than human rights).

- It may be helpful for the discussion afterwards if you have some information about the pictures. You can then use the discussion to raise questions about interpretation of images, or use issues expressed by the images to initiate discussion on topics related to human rights.
- The concept of dignity has slightly different meanings in different languages. You may find it useful to collect a few different definitions beforehand!

Variations

Participants can be asked to arrange photographs in a line rather than a diamond shape.

Ideas for action

With the participants, draw up a list of everything they feel is important if they are to feel respected, dignified human beings. Encourage them to think about physical, cultural, social needs and the ways (they may feel) these come under threat in their societies. Then compare the list with the human rights listed in the Universal Declaration of Human Rights.

Suggestions for follow-up

The activity "Draw the word", in *Compass*, is a fun way for participants to familiarise themselves with the content of the UDHR using drawing, and incorporating a mild spirit of competition. You could also try No. 21 "Pieces of cake" from this T-kit, which looks at some of the real tensions involved in realising human rights in the world.

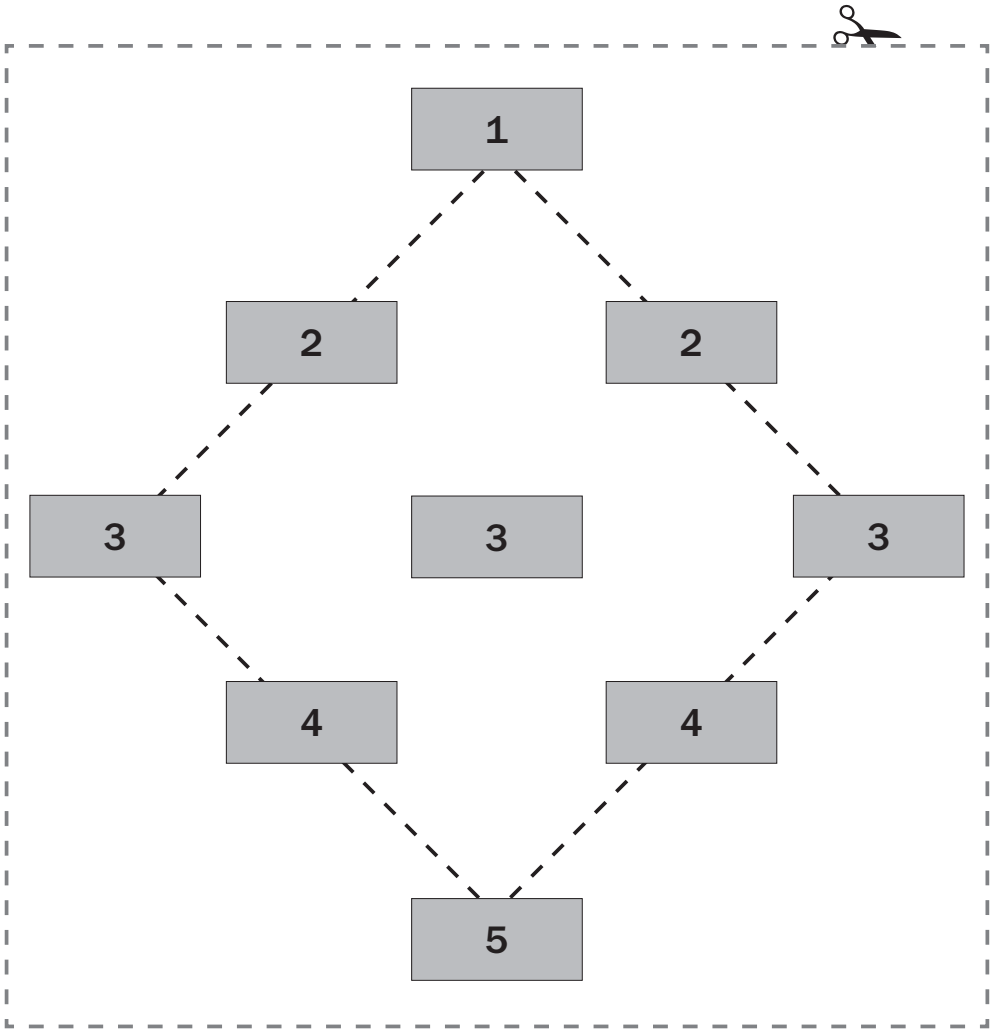
Further information

English dictionary definitions of "dignity":

- The quality or state of being worthy of esteem or respect
- Inherent nobility and worth
- Poise and self-respect
- The state of being worthy or honourable; elevation of mind or character; true worth; excellence
- Quality suited to inspire respect or reverence

Handouts

Diamond-ranking diagram



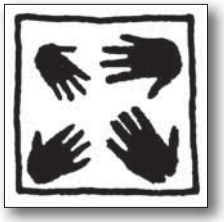
Young people's paradise

What would you do if you ruled your local community?

The group discusses problems facing young people in their communities and explores possible solutions.

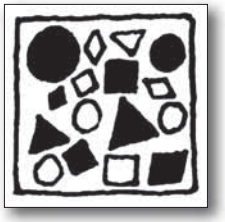
Level of complexity 2

Themes



Participation

Intercultural learning



Diversity and minorities

Group size 20-30

Issues addressed

- Participation
- Problems facing young people
- Creative problem-solving

Objectives

- To discuss problems facing young people in different Euro-Mediterranean countries
- To explore creative solutions to local problems
- To empower participants to become more involved in the life of their community

Time 60-75 minutes

Preparation

You will need to make sure you have enough space for three or four groups to work independently – ideally, in different rooms.

Materials

Flipchart paper, marker pens, crayons and other drawing tools

Instructions

Ask participants to list all the problems facing young people in their local community. This can be done by brainstorming. Write down the answers on a flipchart.

- Divide participants into groups of four to six people, trying to ensure regional and gender diversity within groups. Give each group several sheets of flipchart paper, markers or crayons, etc.
- Explain that they are to imagine they have the power and the means to design an ideal community, where as many as possible of the problems listed on the flipchart will be resolved. Encourage them to try to be realistic, but to think creatively.
- Tell them they have 45 minutes to think about their community, give it a name and represent it visually in as attractive a way as they can! At the end of this time, they will show their poster to the others and try to persuade them to join their community.

After the groups have presented their results, bring everyone together for the debriefing.

Debriefing and evaluation

Begin by asking for general comments on the activity and the posters. Ask if anyone has questions for people in other groups.

- How easy did you find it to come up with solutions? Do you think you managed to solve the most important problems?
- How inclusive is the community you created? Do you think that it would be attractive for older people, for minorities, for immigrants, and so on? Did you devote any attention to this issue?
- How much agreement was there in your group about the approach you should use?
- Did you find that regional differences made a common solution problematic, or were the issues sufficiently similar in your different localities?
- Can you identify a general strategy that your group adopted, or did you tend to select problems on an ad hoc basis?
- How realistic were your solutions? Can you see any of them being implemented in your community at home?
- Can you think of specific steps that you personally could take to try to bring any of these solutions closer to reality?
- Do you think that anything can be done at an international level to address problems facing young people in the Euro-Mediterranean region?

Tips for the facilitator

During the brainstorming, you may wish to prompt participants if they do not mention problems that might concern other young people in their communities. Try to encourage them to think inclusively: ask them to imagine what minority or disadvantaged groups might say about problems in the community.

- Groups may want to have the list of problems with them for their discussions: if you think this is likely, you can divide them into working groups before the brainstorming and ask a representative in each group to make a note of the suggestions.
- Allow the groups to decide on the form they want for their presentation and poster. For example, they might want to draw a map of their imaginary community or produce a poster in the form of an advertisement.
- Do not give groups too long to present their posters: try to allow them no more than 2 or 3 minutes. Tell them beforehand that the main points should be visible on their posters!

Variations

Participants could present their ideal community in the form of a role play, rather than a poster.

Ideas for action

Help participants to draw up an action plan for them to try to implement when they go back to their communities. This could be a single (international) plan for the whole group, or they could design them individually and then present them to the group for suggestions and feedback.

Suggestions for follow up

If you want to pursue the theme of participation, look at Chapter 3 from *Compass*, "Taking action", and at the activity "Dosta!" in *Compass* online. This offers a step-by-step approach to planning a community activity on the theme of Roma discrimination, but you can also use it to draw up an action plan to address some of the problems identified in this activity. The activity "Take a step upwards" in *Compass* online could also be used to stimulate discussion of participants' own perceptions of their ability to take part in community decisions.

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T-Kit 11

Mosaic

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In 2003, additional agreements were signed in the fields of "youth research" and "Euro-Mediterranean youth co-operation". Since 2005, the partnership between the European Commission and the Council of Europe in the field of Youth activities have been focusing on the following topics: European Citizenship, human rights education and intercultural dialogue, quality and recognition of youth work and training, better understanding and knowledge of youth and youth policy development.

The partnership between the Council of Europe and the European Commission in the field of Youth brings together the two institutions' experience in non formal education, youth policy, youth research and youth work practice. The co-operation between the two institutions covers a wide spectrum of activities such as training, seminars, workshops, networking and dialogue design.

Results and other material are made available on the partnership website (http://youth-partnership.coe.int) and in various publications, including the Training Kits (T-Kits).

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